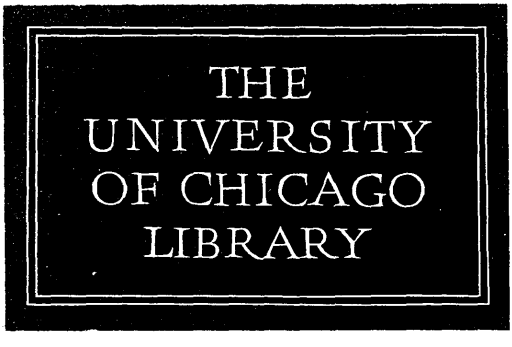
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SCRIPTURE DUTIES.

By WILLIAM BENGO' COLLYER, D.D. F.A.S.
MEMBER OF THE ACADEMY OF SCIENCES, ARTS, AND BELLES-LETTRES, OF DIJON, &c.

Hunc legi nec obrogari fas est, neque derogari ex hac aliquid licet, neque tota abrogari potest. Nec verò aut per senatum, aut per populum solvi hac lege possumus.
——— sed et omnes gentes, et omni tempore una lex, et sempiterna, et immortalis continebit; unusque erit communis quasi magister, et imperator omnium Deus.

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TO

HER ROYAL HIGHNESS

THE DUCHESS OF KENT,

&c. &c. &c. &c.

MADAM,

I AM deeply sensible of the honour conferred in the permission afforded me of laying the following pages at the feet of your Royal Highness. However natural it might be for me to covet this distinction, after having so many years enjoyed the patronage of your Illustrious Consort, I should not have solicited so great a favour, had I not sincerely believed, that the subjects discussed in these Lectures, are most interesting to the heart of your Royal Highness.

To whom could I with so much propriety dedicate a volume illustrative of SCRIPTURE DUTIES, as to a Princess, who, in discharging so assiduously, in her own per-

son, those which are maternal, gives to the highest ranks of society, a bright example of domestic excellence; and to the nation at large, a pledge of all those virtues which ought to adorn a station so elevated? Never could a pledge so important be presented more seasonably; to console the empire under the extinction of it's fondest hopes, and the disappointment of it's most cherished expectations.

Your Royal Highness will not feel less deeply the sacred charge of rearing the infant Princess, from the circumstance, that the visitations of Providence upon that Illustrious House, of which you are an Ornament, have rendered it doubtful upon what Branch of the Family the crown of these kingdoms may eventually devolve. The Royal Tree of Britain has been scathed with thunder—first the blossom was blighted, full of beauty and full of promise—then, the ripe fruit fell—and now, the eyes of the nation are intently fixed upon the tender shoots—and their prayers offered to HIM, who alone can "bless the springing "thereof."

Among the millions, who feel their own welfare inseparable from the prosperity of the Royal Family, I will yield to none in loyalty to the House of Brunswick, and in sincerity of attachment to your Royal Highness.

Permit me to subscribe myself,

MADAM,

Your Royal Highness's

most faithful, most humble,

and most obedient Servant,

WILLIAM BENGO' COLLYER.

ADDINGTON SQUARE, CAMBERWELL.
Nov. 30, 1819.

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PREFACE.

AFTER much delay, occasioned by circumstances sincerely lamented, but altogether uncontrollable, I have now the honour to present to the Public those LECTURES, which during the last winter were distinguished by their approbation. The general design of the volume is stated in the introduction to the first discourse, which leaves me little to say further in explanation. The mode of treating the respective subjects may, perhaps, be deemed peculiar. It has been my object, less to reason upon abstract principles, than to illustrate them, by an ample detail of their bearings upon the different branches of society; and to exhibit them, such as I have felt or observed them, in operation. I have endeavoured diligently to read my own heart, and faithfully to record the amount of my experience.

In the form of this volume, I am not conscious that it differs from those which preceded it, except in the addition of the Hymns at the close of each Lecture. These have been annexed, not to swell the bulk of the volume, nor by any choice of mine; but in deference to the opinion of others, and in compliance with repeated solicitations, as well verbal as by letter. Those who attended the delivery of the Lectures, may observe some change made in the appropriation of the Hymns at the commencement of the service—all of which were not selected by me at Salters' Hall: I have therefore adopted such as were used at Peckham; and the closing Hymn will be found, I believe in every instance, that which was adapted, in both places, to the Lecture.

To the candour of the Public, I again commit myself, with unfeigned gratitude, and a confidence inspired by their past indulgence; above all, to the Father of Lights, the Fountain of Holiness, the Lord God of Truth, I commend this humble at-

tempt to serve the cause of religion, and to promote the Divine glory. If he refuse to bless—even Paul may plant, and Apollos water in vain :—if he but deign to smile—out of the mouths of babes and sucklings strength shall be ordained.

W. B. C.

Addington Square, Camberwell
Nov. 30, 1819.

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SELF-PRESERVATION AND SELF-CULTIVATION.

Prov. xxiv. 30—32. *I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well; I looked upon it, and received instruction* . . 394

LECTURE XV.

GOVERNMENT OF THE TONGUE.

Ps. xxxix. 1. *I said, I will take heed to my ways, that I sin not with my tongue* 424

LECTURE XVI.

GOVERNMENT OF THE TEMPER.

Prov. xvi. 32. *He that is slow to anger, is better than the mighty: and he that ruleth his spirit, than he that taketh a city* 453

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BENEVOLENCE.

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1 Cor. xiii. 13. *And now abideth faith, hope, charity, these three; but the greatest of these is charity* 481

LECTURE XVIII.

HUMILITY AND SPIRITUALITY—WITH A SUMMARY OF THE WHOLE.

Eccles. xii. 13, 14. *Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil* 508

ANALYSIS OF THE LECTURES.

DIVISION I.

GENERAL PRINCIPLES.

LECTURE I.

REVELATION THE ONLY STANDARD OF MORALS.

THE object of the Lectures generally explained—The arrangement of them stated—The subjects of the course proposed—Exposition of the text as bearing upon the position assumed in this introductory discourse—First, IT IS A REVEALED LAW for which we contend—*Morals,* include *Duties,* and the inquiry is after such as are specifically enforced in the *Scriptures*—Distribution of morals, by the Ancients, into three classes—Ethics—Economics—and Politics—Ethics, signifying *manners*—the more general term applied—Progress of moral disquisitions, from scattered maxims to system—the various forms which these assumed—The morals of the Seven Grecian Sages, *proverbial*—those of Pythagoras, *parabolic*—Philosophy, in the mean while, acquired a systematic shape—The philosophy of Socrates exclusively moral—in it we have the substance of ancient wisdom—and he confessed the necessity of *a revealed standard of morals.* He was followed by Plato and Xenophon—in process of time morals dwindled into speculation—and degenerated into mere metaphysical disquisition—Various standards applied to this important subject—Resolved successively, by different writers, into *Sympathy—Symmetry—Utility—Expediency—The moral sense—Relation*—Appealing to *conscience,* i. e. *consciousness*—and enforced by *Responsibility*—resting finally upon *the will of God* as the basis of all true morality—Defect of all other principles—The will of God to be known only by *a revealed standard of morals*—the necessity of revelation regards us, not the Deity—reasoned and justified—Acknowledged reference of Grecian Philosophy to a Syrian origin, i. e. Hebraic—Egypt the re-

servoir of the springs of the East—the forms adopted by the Greeks in their moral instructions evidently of Oriental origin—Secondly, IT IS A STANDARD TO WHICH HUMAN ACTIONS ARE BROUGHT IN DETAIL—A principle was established in the golden rule of our Lord, which extended to every possible case—St. Paul enumerated particulars—And required VERACITY—including *sincerity* and *fidelity*—HONESTY, signifying *decorum*—and including *moderation in appearance—sobriety of language—Dignity of deportment*—JUSTICE—Demanding that we should *give every one their own—reverence superiors*—and *return kindness by gratitude*—PURITY—requiring *temperance—chastity* of principle—*modesty* of deportment—*sanctity* of heart—Attractive qualities are supposed, when he recommends whatsoever things are LOVELY—*A winning carriage—an amiable temper—an affectionate disposition*—REPUTATION is to be appreciated—*Regard to station—Diligence in business—Fidelity in office—Caution and regularity*—COURAGE, intended by the term *virtue*, is necessary—*Praise* may be sought, but the term supposes a principle of HONOUR—Nor are these things to be lightly held, but the Christian must make them his *business*, and be always INTENT upon them—Thirdly, THIS STANDARD DIFFERS ESSENTIALLY FROM ALL FORMER, AND MERELY RATIONAL, SYSTEMS—It dispenses with many things upon which man laid an undue stress—*Will-worship*—Superstitious observances—or mere ceremonies—It requires others which they did not perceive—Looking beyond the *act* to the *motive*—It exposed and condemned things which they had tolerated—*unbridled passions—revenge—suicide*—It inculcated a grace which they despised—*humility*—Fourthly, THIS STANDARD REVEALS AT ONCE DIVINE PERFECTION AND HUMAN INABILITY—The first is manifest in the inflexible and perfect character of the law—*To do justly*—extends to all Relative as well as Civil Duties—*To love mercy*—applies directly to the heart—*To walk humbly with God*, associates morals distinctly and immediately with the Divine tribunal—The second position of human inability—is to be inferred from this perfection—It *requires* man's best obedience—and connects his *justification* and *salvation* with higher principles.

Page 1—33. HYMNS, Page 34—36.

LECTURE II.

RELIGION THE ONLY BASIS OF MORALS.

Exposition of the text—*Salvation* the end of morals—*God* the source—Salvation implies *more* than deliverance from present corruptions—and the sorrows of life—and respects the eternal destinies of man—Salvation is the grand end of our being—and must be *personal* to be availing—To secure this—*obedience* and *activity* are supposed—the one enforced by the nature and properties of *spirit*—the other included in the term, *work*—it is labour anticipating consummation—*work out*—it requires correspondent *reverence* and *caution* to be brought into action—This passage is more than a motto to the lecture—and demonstrates the subject, viz. that RELIGION IS THE ONLY BASIS OF MORALS—First, WHAT IS INTENDED BY RELIGION?—Generally, *the worship of God*—But specifically and correctly—*a spiritual principle* influencing the mind of man—God is the *agent*—"he *worketh*"—and for a holy life the man must be *renewed*—Here is the BASIS of morals—"*Good works*" are the product—continuity and consistency mark the operation—they "*walk in them*"—the tenour of the life is supposed by the expression—*walk*—It is the decision of Deity that the character of the Christian should be actively holy—"*he hath before ordained*"—In these operations we have *the* basis, and the *only* basis, of morals—Religion possesses an influence as universal as irresistible—Secondly, HOW IS RELIGION THE BASIS OF MORALS?—1. The text distinctly *traces* all religious and moral duties to their source—*Divine operation*—Man *cannot*—because he *will not*—various texts and expositions elucidating this point—And where there is the *will*, there is often a defect of *energy*—appeal to the text—our dependance demands the exercise of *prayer*—of *integrity*—of *vigilance*.—2. The text *tries* all moral observances by this *spiritual principle*—Morals relate to God, as well as to man—*Thoughts* and *motives* must, therefore, be tried—A code of morals so extensive necessarily arises out of a Divine influence. The force of the apostle's argument proceeds upon the assumption, that God's working in us, is *a reason and motive for our working*—Attempts to destroy the moral obligations of the Gospel by the pretext of singular zeal for its doctrines—exposed and censured.

Page 37—61. HYMNS, 62—64.

LECTURE III.

PRACTICAL TENDENCY OF SCRIPTURE DOCTRINES.

Propriety and force of the text, in its connexion, as embracing the whole of the principle intended to be illustrated and established—The doctrines advanced, are affirmed to be "*the words of our Lord Jesus Christ*"—a distinct claim is laid to inspiration. The influence of religious principles over moral conduct in the several departments of human life is detailed—and is brought to bear upon the lowest condition of society, even *slavery*—The doctrines of the Gospel are expressly produced for the purpose of enforcing moral obligation—This must not be lost sight of in *preaching*—Christianity is "*the doctrine* which is according to godliness:" Hence, THE PRACTICAL TENDENCY OF SCRIPTURE DOCTRINES. First, GENERAL PRINCIPLES included in the text—1. *No doctrine can be scriptural that is not according to godliness.* As the term *doctrine* signifies the positions of a system, it is here applied to the *principles* of revelation—The terms employed by inspired writers to be understood according to their natural import—The statements of Revelation accord exactly with our circumstances—Error may creep in unawares—We should distinguish carefully between what is *said* in the Bible—and what is *inferred* by commentators—*Godliness*—is *likeness to God*—relates here distinctly to piety—and is borrowed from *devotion*—Any principle having an immoral tendency, must, of necessity, be, not merely unscriptural, but anti-scriptural—But while the rule is absolute, we must guard its application—2. *We must not accept human inferences but advert to actual effects*—Fuller's Calvinistic and Socinian systems examined and compared—Evangelical doctrines condemned—yet their moral results admitted—Strange inconsistency! Yet prevailing in the present day—Secondly, A DISTINCT APPLICATION of these general principles—1. *To those doctrines which regard the Divine Being*—2. *To those which respect human nature*—3. *To those which relate to the scheme of salvation*—Election—The atonement—Justification—Regeneration—Salvation through faith—Sanctification—Perseverance—examined respectively—4. *To those which include the moral government of God*—5. *To those which unfold a future state*—6. *To those which enforce the authority of revelation*—Christianity delineated. *Page* 65—91. HYMNS, 92—94.

LECTURE IV.

FAITH IN REVEALED TRUTHS INSEPARABLE FROM HOLINESS OF CHARACTER.

Exposition of the passage—St. James uses the term *faith*—in the popular sense—as signifying only a conviction of the truth of Christianity as a system—St. Paul uses the same term constantly to signify a living principle imparted by the Holy Spirit—and appropriating the truths of the Gospel—inducing a holy character—To establish the position of the Lecture, First, FAITH IN REVEALED TRUTHS must be defined—1. *Its nature*—various uses of the word in the Scriptures—as applied only to the reason, it is *assent*—upon *conviction*—the original word signifies *to persuade*—it includes, therefore, *the will with the judgment*—this leads to correspondent *influence*—and demonstrates the *principle*—occupying *the whole soul*—and becoming the instrument of its *regeneration*—in respect of its object it is *simple reliance*—As a principle it induces *active obedience*—2. *Its object*—Jesus—Revealed truths afford to faith its proper exercise—3. *Its necessity*—various Scriptures and illustrations—Extreme case, in which faith alone can be effectual—the principle embraces—*assent*—*affiance*—*assurance*—Secondly, IT IS INSEPARABLE FROM HOLINESS OF CHARACTER—An inference from all that preceded—demanding only illustration—1. *Its efficacy*—embracing all possible circumstances—2. *Its influence*—established upon general Scripture testimony—3. *Its issue*—displaying its triumphs.

Page 95—119. HYMNS, 120—122.

DIVISION II.

RELIGIOUS DUTIES.

LECTURE V.

LOVE TO GOD.

The goodness of God visible in Creation—and in Providence—demands our admiration, gratitude, affection, and

obedience—*Love to God* is the subject—First, THE NATURE of this principle—1. *Its definition*—It is a *principle*, not a *passion*—Error of the mystics, in confounding the latter with the former—The disgust which this excited induced a contrary extreme—and in extinguishing the affections substituted only unfruitful speculation—This re-action could not long continue—Eminent writers inquired after the legitimate employment of the affections in religion—placing the passions under its controul—We have the advantage of examining the question apart from the party controversies in which it originated—The Bible requires *the whole of man* to be consecrated to the Deity—Love to God is a Divine principle implanted in the heart of the creature by the Holy Spirit, inducing profound reverence of God, the highest esteem of him, the most earnest desire to please him, and supreme delight in him, as the chief good—2. *Its extent*—Not merely the occupation of the *whole soul* in this duty, but the influence of the principle distinctly upon *every faculty*—"*The mind*" seems to signify *the judgment*—"*The soul*"—which usually comprises the entire spirit, with all its faculties and energies—may here, perhaps, intend more distinctly *the will*—as that power which commands and guides the whole—"*The heart*" obviously designates *the affections*—"*The strength*"—clearly implies the combination of all the energies of the spirit, superior or inferior, extending to all the passions in the service of God—and the union of "*all*" is supposed essential to love to God—3. *Its sublimity*—Secondly, THE OBLIGATIONS of this principle—1. *Love to God is the "great commandment"*—it takes the lead in the *moral code*—as the first in point of performance—It is the first, also, *in the order of nature*—It is the first, as *all others*, subordinated to it, *are* likewise *dependent upon it*—2. *It is most reasonable and most simple.* The *reason* of it is interwoven with the very elements of our being. The *purity* of this principle is scarcely more characteristic than its *simplicity*—3. *It is most powerful, binding, and endearing*—As to its *energy* no human claims can compare with it—It is *endearing* as it surpasses the most gentle and attractive of human relations—It is *binding*, as its justice is indisputable—Thirdly, THE INFLUENCE of this principle—1. *The connexion between the commandments.* We are taught—that all principles regarding God have a benevolent aspect upon man—that Deity considers his own rights unhonoured, while those of relation are slighted—and that all ceremonial observ-

ances, and external purifications, were but typical of a will trained to obedience, and a spirit the subject of sanctification—2. *The comprehension of duty*, contained in this commandment. The *object*—is a large one—Christianity distinguishes itself from modern philosophy—"*Thy neighbour*"—awakens social feelings—and directs our offices of love primarily to the immediate circle of our connexions—But here it does not rest—Every human being is our neighbour, when he is in want, and we have the power to succour him—The rule is as *extensive* in application as it is easy to be understood—"Thou shalt love thy neighbour *as thyself*"—3. *The certainty of this result from the principle*—The union which God has irrevocably established between religion and relative duty—Mercy inseparable from Christianity. The superiority of Britain is in her charities. This is an undying principle—Conclusion. *Page* 123–146. HYMNS, 147–149.

LECTURE VI.

WORSHIP OF GOD.

The temptation of our Lord introduces the text—It has been treated with undue levity—Difficulties confessedly attend the transaction—Some have been induced to consider it as visionary—as the fall itself has been represented by others to be only allegorical—Objections to such interpretations—they are not countenanced by the sacred historians—it is impossible to fix limits to such suppositions, if they be once allowed—One part of our Lord's temptation, however, evidently scenical—viz. The bringing before him the kingdoms of this world and their glory—"in a moment of time"—For the rest, no such conclusion is necessary—The particular wilderness which is supposed to be the scene of the temptation—Reasons for that temptation—Milton's Paradise Regained—Malignant character of the temptations themselves—The text—is our Lord's dignified answer to the last of these—The subject, WORSHIP OF GOD—First, DEFINITION OF THE DUTY—What is *worship?* The nature of the homage determined by *the object* to whom it is due—Objections have been urged, even upon the claims of the Deity—stated and answered—his own requisition upon this subject conclusive—He who enjoins our approach, points out distinctly *the way of access*—*The atonement* opened the way—*Sanctity* is indispensable to the worshipper—*The high-priest* of our pro-

fession is Jesus—His *intercession* completes the privilege—The *whole* Deity, in all the mystery of his subsistence, is the object of worship—reasoned—The object of worship is shewn also in his *relation to us*—In worshipping we must conceive of him as he has manifested himself, and according to his own prescriptions tender our services—*God is a spirit*—The object of worship instructs us still further in its nature, by including its *spirituality*—It must be sincere—it is also the communion of spirit with spirit—As it is an indispensable *duty*, it is also an inestimable *privilege*—Secondly, APPLICATION OF THE PRINCIPLE—*To public worship*—it is the *right* of Deity—it is the *advantage* of the creature—The principle will apply *to social worship*—its utility and effects—*to private worship*—urged strongly—*to habitual devotion of mind*—the very spirit of prayer—*to active obedience*—inseparable from true devotion—*Honour the Lord with thy substance*—the mark of due reverence, and pointedly enforced in the Scriptures—application of the subject—Conclusion.

Page 150—177. HYMNS, 178—180.

LECTURE VII.

SUBMISSION TO PROVIDENCE.

Travels of St. Paul, and exposition of the immediate connexion of the text—Evidence from the context, that the Holy Spirit is a Person, and not an attribute—Explanation of the resolution of the Apostle, apparently in defiance of a direct prohibition—Subject, SUBMISSION TO PROVIDENCE Distinctions—What it is *not*, as well as what it *is*—It includes, 1. *The recognition of God in all things*—Providence, as opposed to chance and fate—Disastrous influence of the two latter—Delightful impressions made by the former; especially as associated with the testimony of the creation—2. *Contentment with our lot*—Not sloth and indolence—not indifference—3. *Gratitude for prosperity*—Exposition of the "cup of salvation"—Not presumption—sanctified prosperity is not unfeeling—4. *Submission in affliction*—not insensibility—It is not to be hardened—No resistance—no complaint—no flight from the discipline—no imputation against the moral government of God—5. *Confiding the whole to the Divine paternity*—Not supposing negligence—Voice of the Seasons to the trifler—his condemnation—Let us beware of undue anxieties—Conclusion.

Page 181—205. HYMNS, 206—208.

DIVISION III.

CIVIL DUTIES.

LECTURE VIII.

PUBLIC—THE MAGISTRACY AND ITS SUBJECTS.

Difficulty of the discussion—Exposition of the passage from the context—Sublimity of the principle established—Occasion of the admonition—Statement of the subject—In the enforcement of civil public duty—1. *Christianity stands apart from all political disquisition*—it is the moral obligation which we owe to civil institutions that alone occupies the attention of the New Testament—General principles are enforced—individual duties dictated—no particular form of government insisted upon—it enjoins submission to that which the nation has chosen—Criticism—*It recognises government, nevertheless, and through all its ramifications*—2. *It describes distinctly the qualifications of a good magistrate—to punish evil-doers*—justice—not revenge—end of punishment—reformation—and the safety of society—reference to the death of the Princess Charlotte—to the venerable King—Government should be paternal—punishment not sanguinary—*to reward the deserving*, is also a primary duty of magistracy—the most delightful—encouragement of the arts and literature—of education and morals—*to respect and guard the liberty of the subject*—Scriptural statements of this duty—3. *It absolutely enjoins the duty of the subject also*—The *character* of the obedience—*Submission*—including *peaceable demeanour, honour and respect* to the magistracy—*affection—concurrence* with authority—*Remonstrance*, when necessary, to be made with the reverence and decency due to the dignity of the magistrate—*Privations*—to be submitted to, when required by the exigencies of the state—*Reasons for obedience* assigned—*for the Lord's sake* —for *religion's* sake—for *liberty's* sake—for *your own* sake —for *conscience* sake—General testimony of Scripture on all these points—Conclusion.

Page 209—239. HYMNS, 240—242.

LECTURE IX.

DOMESTIC—MASTERS AND SERVANTS.

To *preach the Gospel*—too much a party watch-word—systems and controversies—perplex and weary—Let us approach the Bible to learn *how* to preach, and *what* to practise—The subject—The duties of MASTERS—It was intended that there should be *distinctions in society*—appeals to nature—to Providence—to the harmonies of society—America—*Justice*, on the part of masters, is an indispensable duty—hired servants—labourers—trades—general application of the principle—we owe *gentleness* to our servants—a *haughty* deportment devoid of dignity—*violence*, weak and wicked—*severity* unjust—*moderation* becomes the man and the Christian.—*Care of their morals* is a paramount duty—public worship—Christian liberty—domestic responsibility—The duties of SERVANTS—*Respect and submission*—pert speech—unbridled passions—sullenness and neglect—alike proscribed—*Diligence and conscientiousness*—the last will secure the first—time is property—*Honesty and fidelity*—neither to wrong the principal—nor to see him wronged, without apprizing him—*Truth*—and *confession of faults committed*—deception to be avoided—*Patience and thankfulness*—vexations must arise—*Cheerfulness and good-nature*—rendering willing service—*Simplicity of manners and of dress*—fondness for dress degenerates into vice; and affected manners are ridiculous—*Humility—and not self-conceit*—the last caution particularly addressed to religious servants—who are often family-censors—Conclusion.

Page 243—268. HYMNS, 269—271.

LECTURE X.

SOCIAL—GENERAL INTERCOURSE.

The grand Christian Rule—approves itself to the conscience—neglect of it, no argument against its authority or excellence—embraces substantially the whole of Revelation and of moral duty included in it—entitled, The Law and the Prophets—these terms explained—This rule is as simple, as it is comprehensive—as absolute, as it is intelligible—it includes all *social* duties—and applies to GENERAL IN-

TERCOURSE—the present subject—distributed into three branches—First, GENERAL HABITS—Social *affections* are indispensable—these form social *habits*—Habits of *peace* should be cultivated—avoiding occasions of offence—Habits of *justice*—*moderation*—Habits of *delicacy*—Habits of *consistency*—opposed to caprice—and adapted to age and station—also crowned with religious consistency—Scripture testimony on these points—referring to *peace-makers*—*busy-bodies*—*back-biters*—the *moderate*—the *aged*—the *young*—of both sexes—personal application—Secondly, SOCIAL INTERCOURSE—its requisite qualities—*Simplicity*—of appearance—of character—excess to be avoided—*Sincerity*—in actions—in words—plain-dealing—not insolence—nor rudeness—nor malignity—nor tale-bearing—which some mistake for fidelity—*Urbanity*—hospitality—and the manners—*Sympathy*—Thirdly, TRANSACTIONS OF BUSINESS—*Strict integrity*—against all imposition—mutual equity—*Just economy*—prudence in the family—and prudence in the conduct of business—not going beyond means in possession, or in fair expectation—in speculation—Christian *moderation*—and Christian *courage*—dare to do right—Conclusion.

Page 272—297. HYMNS, 298—300.

LECTURE XI.

RELATIVE—HUSBANDS AND WIVES.

The original relation established at the beginning of time—referred to by our Lord—in answer to the Pharisees—stress of his argument—error of the Pharisees—Criticism—frequency of quotation of this interesting passage—argument founded by St. Paul upon it, against illicit indulgences—Import of the terms *fornication* and *adultery* in this connexion—severe censure upon betrayers of female innocence—and lamentation over its loss—indignant reprobation of the violation of the nuptial vow—The subject—First, THE RELATION ITSELF—It is founded *in nature*—exposition of primeval history—It is founded *in purity*—in Paradise—St. Paul's remarks upon marriage explained—Milton's picture of wedded love—Its formation (not allegorical, but real) is most *instructive* relative to *its nature and intimacy*—exposition—adopted as facts by St. Paul on various occasions—and by the Saviour himself—The question of *equality*—terms used by St. Peter—and by St. Paul—respective excellencies

union of qualities—mutual advantages from the combination —Absolute *unity* is unquestionably implied—It supposes a common *interest*—a common *obligation*—There should be *one mind* actuating two bodies—differences, without disagreement—There should be *one pursuit* common to both—one *end* to both, demanding sincere co-operation and mutual confidence—Secondly, THE DUTIES respectively attaching to each party, in this most intimate connexion—1. *The duties of the husband—Tender affection—Guardianship*—He should be the *counsellor* of his wife—her bosom-friend—He should be the *provider* for his family—*Considerate attention* is required on the part of the husband—2. *The duties of wives—As the manager of his family*—Solomon's description—dear to him as the mother of his children—necessity of temper—*as his help-meet in life*—she is his *companion*—she is his *friend*—she must be his *nurse*—The summary of duties devolving upon the husband and the wife gathered from the Scriptures—Sum of the whole—Conclusion. *Page* 301—330. HYMNS, 331—333.

LECTURE XII.

RELATIVE—PARENTS AND CHILDREN.

Tenderness of appeal—the genius of Solomon seems to arrest and embody the most vivid, varied, and attenuated anxieties of parental affection—Although he speaks of himself—it is not egotism—Charm of recollection associated with the admonition—youthful feeling recalled—the experience of age tendered to the rising generation—*Relative* duties pursued—The subject stated—First, THE DUTIES OF PARENTS—These commence with the relation—instinctive affection—Upon *mothers* devolve the earliest of parental duties—recommendation that they should *suckle* the child themselves—beautiful appeal on the part of Deity to this maternal act—Examples of Sarah—Hannah—Duties of mothers in the hour of *sickness*—Rispah—natural *evils* to be counteracted—promised success of *education*—Upon the mother devolves the earliest *discipline*—necessity of correction—the whole requires wisdom, with mingled firmness and tenderness—*Fathers*—should share the maternal burden, by cordial *co-operation*—they should be of one mind—pursue one plan—boys come sooner under the father's eye—girls

remain almost entirely under the mother's guidance—Duties devolving upon *both parents*—Guard against *unlimited affection*—Eli—misery of spoiled children—avoid *unnecessary severity*—God's dealings with us—*Different treatment* must be employed relative to different children—Carry an even hand to your children, *not preferring one before another*—David—Solomon—called *Jedidiah, beloved of the Lord*—Let *religion* be the governing principle of their education—placed before them as a privilege—never as a punishment—memory not to be loaded—religious exercises in which children are engaged should be short—Let *consistency* mark your course, and *example* ratify your decisions—Learn when to *resign authority*—Look to the *Divine example*—Secondly, THE DUTIES OF CHILDREN—*Love* is the first and grand spring of filial duty—*Docility*—will be the product of this principle—Its claims are—*absolute*—Scripture promises and threatenings—*Examples* in the Old and New Testament—*Isaac—Moses—Solomon—Ruth—Timothy*—JESUS—These claims are also *indissoluble*—Conclusion.

Page 334—360. HYMNS, 361—363.

LECTURE XIII.

MIXED—MINISTERS AND CHURCHES.

Introductory remarks on points conceded—Admission into the ministerial office supposes some preliminary qualifications—a minister must be a man of *personal religion*—*Love to souls* is indispensable—*Aptitude to teach* is necessary—*Firmness of character* will be found essential—Jeremiah—Subject stated—Why the duties are called *mixed*—First, THE DUTIES OF MINISTERS—1. *As preachers*—they should not only *possess* knowledge, but *keep* it—They are bound to speak always "*according to the oracles of God*"—Sound doctrine ought to be conveyed in *plain language*—It is the duty of a minister to speak *with authority*—the term explained and guarded—*Energy and diligence* are required of the office, and are essential to it—*Tenderness and love* will characterize his ministry—This last remark bears especially upon ministers—2. *As pastors*—pastoral *visits—advice—friendship—confidence—sympathy—fidelity*—bishop signifies an overseer—3. *As public men*—they should set an example of liberality and public spirit—they ought to consider themselves as public property—A missionary spirit—

a promoter of Bible societies and benevolent institutions—laying aside party spirit and little prejudices—so far as may comport with principle—4. *As private characters*—they must exemplify what they preach in their own persons—in their families—much of a minister's private life must have an inseparable connexion with his public character—his habits of reading, thinking, conversation, and observation, with his ministry—general knowledge necessary—above all, a comprehensive acquaintance with the Bible—and a faithful examination of his own heart—He ought to be particularly tender of the reputation of his brethren—Secondly, THE DUTIES OF CHURCHES — 1. *Towards their minister.* He has a claim upon their *reverence*—upon their *affection*—upon their *stated and regular attendance*—upon their *liberal contributions to his support*—Scripture precepts on this subject—It is the duty of churches to *defend the character of their minister*—and to feel *an interest in his usefulness*—they should not hide from him his success—2. *Towards each other*—Their mutual duties are—the cultivation of *a spirit of peace —sincere affection—Harmony*—3. *Towards mankind at large*—4. *As to themselves individually*—Conclusion.

Page 364—390. HYMNS, 391—393.

DIVISION IV.

PERSONAL DUTIES.

LECTURE XIV.

SELF-PRESERVATION AND SELF-CULTIVATION

Different impressions made by sensible objects upon different characters—Solomon's extensive and accurate observation—The field of the slothful presented to him the state of the mind of its owner—*Personal duties*—The subject stated—The great sentiment inculcated is—that we may judge *of* the principles of a man *by* the discharge of his relative duties—and *for* the discharge of them, we must look *to* his principles—First, THE DUTY OF SELF-PRESERVA-

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LECTURE XVI.

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LECTURE XVII.

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LECTURE XVIII.

HUMILITY AND SPIRITUALITY—WITH A SUMMARY OF THE WHOLE.

Introductory remarks—Solomon the writer of the book whence the text is taken—probably in his old age—and under the influence of a spirit of repentance—Aggregate of human life—the passage applicable to the duties to be discussed, as it embraces them all, by precept or inference—The subject stated—First, HUMILITY—religion can neither exist, nor be complete without this grace—It is necessary and ornamental—It must be *distinguished* from those things with which it has been confounded, and for which it has been mistaken—from meanness of spirit—it derogates nothing from qualities really intrinsic—it is free from affectation—It is not an accidental quality—it has its counterfeit in fashion—It is *founded* in religion—self-knowledge—it dissipates self-flattery—Example of Job—The *advantages* of humility—to *ourselves*—in *religion*—to *society*—to the comfort of its *possessor*—*Examples* of this grace—Moses—St. Paul—JESUS—Secondly, SPIRITUALITY—the source of humility, and of all Christian graces—By this term is intended that *disposition* which is imparted to the renewed mind by the Holy Spirit—This spirituality is *essential* to duty—Thirdly, A SUMMARY OF THE WHOLE—1. *Religion requires and produces morals*—and the Bible tells us distinctly what they are—2. *They relate first and principally to God*, as the source and guide of all the rest—3. *They are imperative* in respect of society—4. *They are personal*, and must be cultivated at home before they can act abroad—Conclusion.

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LECTURES

ON

SCRIPTURE DUTIES.

DIVISION I.

GENERAL PRINCIPLES.

LECT. I.

REVELATION THE ONLY STANDARD OF MORALS.

MICAH VI. 8.

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?

In entering upon a new course of Lectures, it is of primary importance, first, distinctly to trace the outline of that branch of the evidences of Christianity about to occupy your attention; and then to endeavour clearly to define the principles upon which the argument is to proceed. If it were a question of Ethics, which demanded solution, it would be proper for me

to enter upon the various theories which philosophers have successively projected, and to discuss their respective merits. But the legitimate subject of our examination, on these occasions, is the Bible: it's claims, as a Revelation from God, have been hitherto followed through the various departments of it's system: and it's Facts, Prophecies, Miracles, Parables, Doctrines, have, in their turn, passed in review before you. The last enter directly into it's internal evidence and constitute it's principles—these are necessarily founded in truth or in error, and as inevitably decide it's pretensions. A Divine Revelation must contain truth, and truth only: uncertainty or error, are alike fatal to it's claims. It professes to be deduced from the Deity—to be inspired by the Lord God of truth in all it's contents:—if uncertainty be there—it cannot belong to Him; for "his understanding is in-"finite:" if error be there—it cannot belong to him; "for God is light, and in him is no "darkness at all." It is very possible that we may err, in the investigation of that to which we apply our intellectual powers. The record may be infallible, but the deduction of the commentator false. Human systems, conscientiously formed upon Divine truth, may be nevertheless erroneous. The defect is not in the Bible, but in the interpretation: the weak-

ness is not in the foundation, but in the superstructure. We conscientiously laboured, in the last series of Lectures, to try our creed by the authority of Revelation: we did not presume that the consequences, then carefully drawn from the testimonies collected from the Scriptures, were infallible: but we anxiously strove to prove them upon the express language of the Bible—and we cheerfully submit them to every test that shall ultimately and honestly appeal to the inspired Volume. Another class of internal evidence remains to be examined—a link in the chain of demonstration to be added—which it is the object of the present Lectures to supply. To what consequences do the avowed doctrines of the Scriptures lead? What Duties do they enjoin? What religious, moral, social, and personal observances do they inculcate? Professing to spring from the fountain of purity, it is impossible to raise our speculations too high, either in respect of their character, or their influence. We have a right to conclude, that an inspired volume is prepared to supply the deficiencies of reason and philosophy, by establishing a correct standard of morals—and to produce a commanding influence, by communicating principles more powerful, and suggesting motives more irresistible. To try Revelation by this

high, but just test—is the object of the present Lecture distinctly, and of those which succeed more largely, in shewing the requisitions of the Bible, relative to moral and religious Duties, as they are found on it's hallowed pages.

You are aware that the present course of Lectures is but one of a series not terminating even here. O how often, since, in the ardour of youth, and the sincerity of my attachment to the Bible, I announced an intention of discussing the important question of it's claims upon so broad a scale, have I repented of my rashness! not that I am weary of my subject—a subject which I anticipate as the employment of my perfected intellectual powers, and the glory of my immortality, in heaven itself—should I be so favoured as to reach that world of purity and bliss: nor that I feel any doubt respecting the sure ground of revealed truth—the demonstration of which has appeared to me more clearly incontestable, as I have pursued it's evidences:—but because I feel unfeignedly and increasingly my own inability to do justice to this mighty subject; and while I am less confident than ever in my own powers, I am more deeply impressed than ever, with the magnitude and majesty of the discussion upon which I have presumed to enter. I stand pledged, however, to the work—it be-

comes me to dismiss my personal apprehensions, and to subdue my feelings, that I may give my best powers to the task. I will yield to none in affection to the word of God, or in conviction of it's eternal rights; and I commit the cause to Him, who hath said, "Heaven and earth shall "pass away, but my words shall not pass "away."

The course of Lectures now commencing relates to SCRIPTURE DUTIES. I purpose classing them under four divisions. The first, which regards General Principles, will comprise four lectures; the second, exhibiting Religious Duties, will embrace three; the third, relating to Civil Duties, will contain six; and the last, inculcating Personal Duties, will be included in five—making a total of eighteen. The General Principles are to be considered as introductory to the detail of Scripture Duties, and are necessary to the elucidation of this branch of the internal evidences of Revelation. The Duties, which I call Religious, refer to our obligations to God; those which are termed Civil, relate to society; and those which are Personal, to the individual himself. The following are the subjects to be presented under these respective divisions.

1. Revelation the only Standard of Morals.
2. Religion the only Basis of Morals.

3. Practical Tendency of Scripture Doctrines.
4. Faith in Revealed Truths, inseparable from Holiness of Character.
5. Love to God.
6. Worship of God.
7. Submission to Providence.
8. The Magistracy and it's Subjects.
9. Masters and Servants.
10. General Intercourse.
11. Husbands and Wives.
12. Parents and Children.
13. Ministers and Churches.
14. Self-preservation and Self-cultivation.
15. Government of the Tongue.
16. Government of the Temper.
17. Benevolence.
18. Humility and Spirituality. Summary of the Whole.

The present Lecture proposes to prove REVELATION THE ONLY STANDARD OF MORALS. The question is, how shall I determine what is moral, and distinguish between right and wrong? How shall I know my duties, and learn the will of God? The answer is given, plainly and fully, in the scripture read at the commencement of this Lecture:—"He hath "shewed thee, O man, what is good; and what "doth the Lord require of thee, but to do justly,

" and to love mercy, and to walk humbly with " thy God." Upon this text I shall found four positions as illustrating the subject to be discussed.

First, It is a revealed law.

Secondly, It is a standard, to which human actions are brought in detail.

Thirdly, It differs essentially from all former and merely rational systems.

Fourthly, It shews at once Divine perfection and human inability.

First, It is a revealed law for which we contend:—" He hath *shewed thee*, O man, what is " good."

Morals have been a subject of anxious inquiry in all ages. They include the duties which we owe to God, to ourselves, and to each other, arising out of the constitution of our nature, our mutual relations, and the intellectual energies of our being. I have, therefore, unhesitatingly called them *Duties*—and because our object is to inquire after the moral obligations enforced *in the Bible*—they are distinguished as SCRIPTURE DUTIES. This is now distinctly stated, to escape the necessity of future remark—and to point out clearly, the track which is to be followed.

The ancients distributed morals into three classes: as affecting the individual—family-

relations—and jurisprudence. The first they denominated Ethics—the second, Economics —the third, Politics. The term, Ethics, was also a general term; because the individual cannot stand alone—he must be necessarily connected with society, from it's centre to it's circumference: he is himself the centre, to himself, and as it regards his personal obligations, of the intire circle; and that which affected himself more immediately, became, therefore, generally applied to the whole.

The term, *Ethics*, signifying *manners*, or the personal deportment of the individual, especially towards others, insinuated the influence of the internal moral principle upon the habits and conduct of it's possessor. The relation of man to his Creator being demonstrated by the very evidence which led him to the conclusion that there is a God, and obviously inseparable from this earliest concession of the human mind to the existence of a First Cause—and his connexion with his fellow-men being as clearly manifested in the organization of society, and the state of constant dependance upon others, of which he cannot but be conscious, from his infancy to his last breath—an inquiry after his corresponding duties, became one of the most important subjects which could occupy his attention. He gathered his impressions relative

to his moral obligations, as well as he could, from the scattered intimations of their character around him, and within him. He deduced them from the harmonies of the visible creation —the varied forms of society—the constitution of his own nature—the testimony of his conscience—and, still more largely, from traditions every where prevailing, although none could trace them to their origin—and making their way by their adaptation to society, their appeals to the judgment of the individual, and their agreement with the universal system of being.

We find, therefore, the wisest of men, in the earliest ages of the history of philosophy, throughout the heathen world, diligently occupied in collecting these moral principles, and in enforcing their obligation upon others. At first, their instructions were scattered and proverbial. A single moral sentiment was conveyed, in a sententious style, as distinguished for it's point as for it's brevity, that it might be alike felt and remembered. Then followed another detached maxim—important in itself—but having no connexion with that which preceded. After a time it was found necessary to combine these, that they might gather strength from association; and to enter more into the detail of their nature and their reasons, that

the hidden wisdom of the sage might be exhibited in a form accessible to public apprehension. To render the principle still more attractive, it was presented in the most popular shape in which it could be clothed—the appeal was made to the eye as well as to the ear—to the external forms of material being, as well as to the intellectual faculties of the mind—to the familiar observations of common life, as well as to the power of thought—to the imagination, as well as to the understanding. Circumstances were invented to shew the true character of such as existed—and the visible creation furnished illustrations of abstract principles suggested to the mind: moral truths were thus conveyed to the heart, through the medium of parables.

The maxims of the seven celebrated Grecian sages furnish an example of the *proverbial* mode of moral instruction, and the method adopted by Pythagoras elucidates the *parabolic.*

In the meanwhile genius and philosophy advanced—assumed a systematic shape—were every day making new discoveries, and diligently laying down fixed laws to regulate and facilitate their ardent inquiries: but the greatest of men were contented to distribute general maxims of moral obligation, in loose and un-

connected forms, until that luminary arose in Greece, before whom all contemporary lights "hid their diminished heads." Socrates, considered morals as at once the fountain and the end of true philosophy. To the cultivation of these he directed exclusively all his mighty powers. He collected whatever others had suggested, and supplied from the treasures of his own genius what appeared defective. To find out the spring of moral duty—to apply it's principles to all the relations of life, and to enforce it's obligations, engaged all his attention. The first he did not fail to trace to the Deity—the latter he delineated with the powerful hand of a master: but when he contemplated his own grand outline, he discovered how much remained to fill it up, which surpassed even his matchless powers—and confessed the necessity of that, for which we this day contend—*a revealed Standard of Morals.*

After the vices and superstitions of the age in which he lived had hurried this great man out of the world, his labours did not die with him. He wrote nothing; but his disciples, Plato and Xenophon, recorded the words which fell from his lips—and with great fidelity preserved to posterity his principles, while they often decorated his simple language with their own eloquence. Morals now began to be regarded

as a system; and became, what Socrates had feared, and cautioned his followers against, but too much matters of mere speculation. Lost in the mazes of metaphysical disquisitions, men were more anxious to exhibit and defend the subtilties of their own definitions and distinctions, than to chalk out a plain path for plain men; and to argue upon the origin of moral principles, than to enforce their eternal obligation.

The writers upon this important subject multiplied—and each allowing the existence of moral principle, accounted in various ways for it's origin, applying to it standards no less diversified. Some founded it upon *sympathy*—the harmony of mind with mind, and of circumstances with circumstances. Some upon *symmetry*—the adjustment of the parts to the whole—suggesting what is beautiful, fit, and proper.—Some upon *utility*—measuring the moral quality by that which was best suited to society—and resolving the question finally into the dangerous principle of *expediency*. Others referred to a *moral sense*—out of which some of the former speculations arose. — Others traced the origin of morals in *relation*—appealed for their regulation and evidence to *conscience*—or rather *consciousness*—conscience being not a separate faculty of the mind, nor an

additional sense—but a law incident to all the faculties, and impressed by the wisdom that formed us, upon our entire moral constitution. These adduced finally *responsibility* to enforce the observance of moral duties, which they traced *from* the Deity, as their author, again *to* the Deity, as their end. From our relation to him arose the obligation—and to him must be the responsibility of a relation, which, once admitted, can never be dissolved. And thus, after wandering over the speculations of the human mind, relative to the origin of duties which cannot be denied—we rest at last upon *the will of God* as the basis of all true morality, and the grand rule of all moral duty.

All other imagined bases are defective. Neither reason, nor conscience, could trace distinctly the principle, or guide unerringly it's application. Even the voice of nature has ceased to be heard amidst the clamours of superstition —and her instinctive affections have been sacrificed to her fears. "She has given her first-born "for her transgression, the fruit of her body for "the sin of her soul." Custom has extinguished her tenderness; and with remorseless cruelty she has been known to expose the new-born infant to death, or to become herself it's murderer. Conscience has yielded to habit and to interest. It is capable of cultivation: it is also

capable of becoming demoralized. It may be rendered callous—it may be silenced—it may be perverted—it may be darkened, as well as defiled. And in vain shall we then watch for the impulses of sympathy, or hope to perceive moral symmetry:—the beauty of virtue will not attract—the deformity of vice will not terrify—we dare not trust the actions of such a man to the influence of the harmonies of society—or confide to him the decision of what is generally useful. He will sacrifice all utility to expediency, and find it expedient to secure his own interest, or that which he considers such, at the expense of the interests of others: his heart will grow cold, selfish, and contracted, and morals will be dried up in their bosom-spring. That distinguished man,* who so unhappily, at least in my judgment, introduced the dangerous doctrine of expediency, into his masterly system of Moral Philosophy, finds at last no rest for the sole of his foot, but *in the will of God*, and reposes safely his moral system there.

But the question returns, How am I to know the will of God? It must be by *a revealed Standard of Morals.* The necessity of this regards us, not the Being with whom it originates; our circumstances now require such a standard:

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* Dr. Paley.

but the moral constitution of man, as he came from the hands of his Creator, was perfect. If it shall appear that the human mind is now enslaved, it's powers broken, it's faculties depraved, it's consciousness liable to be wrought upon by circumstances, so as to destroy it's native sensibility, as to any practical purpose, let it be remembered, that this is a state not of original necessity, but of voluntary superinduction. It is the great principle of Revelation, that "God made man upright;"—if "he hath sought out many inventions," and effaced, with desperate hand, the characters of his own high destiny, upon his own head must rest the crime and the consequences of his perverted ingenuity. Justice requires that he should be left to these necessary consequences of a voluntary inability: but the law of his being must remain commensurate with his original capacities. Whatever is conceded, therefore, to the necessity of circumstances, which he has himself induced, is an act of mercy, not of justice—is a favour, not a right; and if Revelation has become necessary to man, it is because of a necessity which he has himself superinduced—and which, it is perfectly consistent with the benevolent character of the Deity to grant, but by no means the right of the creature to claim; while it's partial circulation can be no charge upon the Divine Justice,

the Divine Mercy holds out the prospect of it's final universality. In one word, the grant of Revelation is an act of grace, and not of right. Had it never been given, God had already done whatever was necessary to the moral constitution and the felicity of his creatures. That it is afforded, comports with his benevolence; and that it shall eventually fill the earth, will be a further exercise of his compassion, while it might be inferred from his benignity (and was so inferred by Socrates) even had his own promises, contained in that Revelation, been less explicit than they are, upon this interesting subject.

It may not be unworthy of observation, relative to the various speculations of philosophy on the basis of morals, that they deduced their clearest and most enlarged views on these momentous subjects, from foreign assistance. The philosophers of Greece acknowledged that they were indebted to nations, whom in the pride of their hearts they termed barbarians—an expression not with them signifying *uncultivated* but *foreign* states—and that they especially owed their richest treasures to the Syrians—by which name the Jews were frequently intended. The most distinguished of their sages visited Egypt, into which the treasures of the East were poured; and if the springs of knowledge and of reve-

lation rose in the East, Egypt was the grand receptacle of them—the reservoir into which they emptied themselves. The very forms, in which the earliest philosophers of Greece communicated their morals, were of foreign extraction. The proverbial and parabolic modes of instruction were indisputably Oriental; and these methods indicate the genius of the country, whence they were borrowed, to this day. Another evidence of the *existence*, as well as the *necessity*, of *a revealed Standard of Morals*, is thus furnished, in the astonishing but unquestional fact, that all the finest principles of Grecian morals are of oriental origin, as well as even the method of their communications: that they are, therefore, confessedly traditional—rather than the inductions of any merely mental ratiocination, on the part of those who nevertheless adopted them on the most perfect rational conviction—and that the sun of revelation rose in the East. What will the most unbiassed reasoner conclude from this circumstance? especially when he receives records of an antiquity far remote from the earliest Grecian writers—and from the most ancient authenticated history of the world—when he finds in these records the full detail of those morals, which are only scattered over these philosophical and historical writings as fragments—when

he sees at once the principle clearly defined, which in them is so loosely stated—and the effects plainly insisted upon, which by them were so uncertainly inferred: what can he conclude, but that he has found the original of those imperfect copies—and that he has discovered the fountain of those Moral Duties, respecting which they have heard something, presumed more, and speculated altogether? To this Volume he will therefore look—as *a revealed law*—and receive with gratitude the declaration of the text—"He hath *shewed* thee, O man, what is good." Considering the Bible as a revealed law—

Secondly, It is a Standard to which human actions are brought in detail—"and what doth "the Lord require of thee, but to do justly, "and to love mercy, and to walk humbly with "thy God?"

When the general principles of morals were established, an important question remained as to their individual application, and as to those circumstances which they legitimately respected. He who acknowledged the obligation, that he should do good to men, and glorify God, still returned as certain cases arose to ask, How does the general principle apply in this particular instance? It was not to be expected that a revealed Standard of Morals should specify

every individual case: for if this were done, "I suppose that even the world itself could not "contain the books that should be written." But it behoved such a Standard, to establish a principle, not to be misunderstood, nor to be evaded, and which should be found directly applicable to every possible circumstance. This is done by our Lord; and it settles every imaginable controversy between man and man, while it affords an unalienable rule of human conduct. "Therefore, all things whatsoever ye "would that men should do to you, do ye even "so to them"—and this is a rule which extends no less to forbearance, than to activity. But lest a rule so general should be evaded, a more specific enumeration of moral obligation is made by the apostle. He does not leave it to the choice, or to the conscience of the individual, to apply his Lord's grand maxim: but he enforces it unequivocally by saying, "Finally, "brethren, whatsoever things are true, whatsoever things are honest, whatsoever things "are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are "of good report—if there be any virtue, and if "there be any praise, think on these things."

Upon this text a system of practical christian morals might well be founded; for it is difficult to say what it does *not* include. It regards

especially that strict VERACITY, which will bind the man not only to the letter, but to the spirit of the truth; and while he will be anxious not to employ an expression contrary to the fact, will oblige him also not to convey a meaning foreign from it. It supposes a *sincerity* which condemns the complimentary intercourse of polite society, in which not only much is concealed that exists, but more is insinuated that has no existence. It demands a *fidelity* which will maintain a conscience void of offence "towards God as well as towards men"—and a consistency of words, character, and conduct, which forms a striking contrast to the expedients of worldly policy, and the habits of fashionable life.

The old English word HONESTY, as it is employed in the Scriptures, and was used in the age in which our translation was published, has almost lost it's import. It does not imply simply a conscientious regard to that which is just in our dealings—but a strict attention to that which is *decorous* in our manners. Such is it's meaning here—it requires a *dignity* and venerability agreeing with the high qualities and expectations of the christian character. It demands *moderation in appearance*—neither singularity nor excess in dress, or human intercourse. *Sobriety of language*—neither formal

and reserved, nor unguarded and licentious—"sound speech which cannot be condemned." *Dignity of deportment*—neither unbending, nor trifling—neither repulsive, nor childish—becoming the age, station, and circumstances.

It demands JUSTICE—to *give to every one their own*—the first and most obvious principle of justice—to *reverence superiors*, and render "custom, to whom custom is due—tribute, to whom tribute—fear, to whom fear—honour, to whom honour." These are the rights of society, and of those whom society raises to eminence, as decidedly as any claims can be established in human intercourse, arising from the concession of any possession for a correspondent consideration: to rule with strict impartiality is as binding upon the magistrate, as to obey conscientiously is obligatory upon the subject. To *return kindness by gratitude*, in every instance in which a favour is conferred, is no more than strict justice, and is indispensable by the law of Christianity.

It demands PURITY—*temperance* in our appetites—never indulging to excess—and never tempting others to such indulgence. I know not which deserves severer censure—the lying visits among professors of religion, in which, conforming to worldly practices, they keep up an intercourse not acknowledged by their

hearts; and are, with the most perfect consideration, the friends of those whose society is even worse than indifferent to them; or the waste and profusion with which they spread their tables — each vying with each to outdo the other, and none having the courage to set an example of moderation. Next to being intemperate ourselves, it is most criminal to tempt others to excess, by unlimited preparations for social intercourse. *Chastity of principle* is required.—The christian is a man not unconscious of impure thoughts, or irregular passions—but who watches over, and guards against them. He has the appetites of another man; but he restrains them, that they may not lead to sensuality. *Modesty of deportment* will arise out of principles so corrected and purified. He will make " a covenant with his " eyes," and with his heart—he will " keep his " mouth with a bridle, lest he offend with his " tongue." *Sanctity* of heart will be the mainspring of his conduct, both individual and social, both civil and domestic—and he will turn with equal abhorrence from secret and open sin.

It requires attractive qualities on the part of the christian, when it recommends whatsoever is LOVELY—whatever can call forth the affections of others. *A winning carriage*—not stooping to flatter, nor indifferent to please. *An*

amiable temper—ready alike to receive and to bestow kindness—to gratify and to be gratified. *An affectionate disposition*, that knows how to feel, to acknowledge, and to confer pleasure. The cold, selfish, immoveable heart, neither touching nor touched, belongs to the stoic, but not to the christian—and indicates the statue, not the man.

REPUTATION is held dear by Christianity, when it requires us to seek whatsoever is of "good report." What are human opinions to us? Every thing, if the cause of religion be associated with them. To despise slander, personally, is magnanimity—to be indifferent to character, is criminal. *Regard to station* should regulate our conduct. We must consider not merely what is lawful, but what becomes us. *Diligence in business* should distinguish us: not placing our affections upon life, nor ever neglecting it's duties. *Fidelity in office*—keeping that which is committed to our charge, and conscientiously filling up our appointments. *Caution and regularity*—the one affecting our deportment—the other our engagements—and both holding us above, not merely criminality, but suspicion, and teaching us to avoid "all appearance of evil."

"*Virtue*" is named by the apostle among these prominent christian graces—not in it's

modern, but in it's primitive sense: not as intending a moral character as a whole, but as enforcing a particular branch of that character. This is the original import of the word—and in conformity to it did our translators use the term, which signifies COURAGE. It requires of us to dare to be good at every risk; and to dare to be singular, in order to be good. It implies a moral courage, which is frequently absent in those to whom the highest meed of physical bravery must be awarded. It is an injunction which annihilates the doctrine of expediency—and sends us back to the grand principle of right. We are allowed to seek "*praise*"—but then the term supposes a principle of HONOUR:—and christian honour is of the highest order. It prescribes, that whatever merits praise must be sought—whatever deserves censure, avoided—whatever ought to be done, accomplished—whatever praise is bestowed, received with humility—and that whatever is honourable in itself, should be refined by christian principle. It requires that the whole spirit of the man should be "INTENT upon these things:" that all his thoughts, words, and actions, should be regulated by them—all his pursuits subordinated to them—and all his character formed under their influence.

These are considerations which will hereafter

require expansion; but which are now glanced at, to shew that Revelation is a Standard, to which human actions are brought in detail. And lest even this accurate and minute delineation of Scripture Duties should be misapprehended or neglected afterwards, these sublime principles are distinctly applied to every civil, relative, and personal obligation. It is obvious, that,

Thirdly, This Standard differs essentially from all former, and merely rational, systems. "What "doth *the Lord* require of thee?" The answer brings to light some obligations which man did not perceive, and prescribes others which he despised—while it dispenses with many things upon which he laid an undue stress.

To begin with the last—much of his worship consisted in what the Scriptures emphatically call *will-worship*—unprescribed observances—the productions of his imagination—homage which was intended to soothe his own pride, while it professed acknowledgment of the Deity. Even to prescribed external observances he attached undue importance—and received the sublime reprimand:—"I will not reprove thee "for thy sacrifices, or thy burnt-offerings—to "have been continually before me. I will take "no bullock out of thy house, nor he-goat out "of thy folds. For every beast of the forest is

"mine, and the cattle upon a thousand hills.
"I know all the fowls of the mountains, and the
"wild beasts of the field are mine. If I were
"hungry, I would not tell thee; for the world
"is mine, and the fulness thereof. Will I eat
"the flesh of bulls, or drink the blood of goats?
"Offer unto God thanksgiving, and pay thy
"vows unto the Most High."

This Standard requires things which man did not perceive. It demands, with the external homage, a broken and a contrite heart. It requires more than an irreproachable character—it demands that the principles, in which that character originates, should be pure and spiritual. It looks beyond the act to the motive—it judges the thoughts, as well as the words—it subjects the human heart to a test which it cannot endure—and thus, in the issue, causes every mouth to be stopped, and condemns the whole world as guilty before God. To touch the surface of human actions, and probe by strictly moral principles the human heart, was all that man could do—but the God who made it, knows it, and submits it to a scrutiny which detects all it's deceit.

And if the requisitions of the Divine law bring to light important principles, the necessity of which man did not discover—if they make demands which he had not anticipated—

so also they expose and condemn views which he had tolerated—strong passions, which he had called great energies, and had been accustomed to consider as virtues rather than vices. Philosophy, amidst all it's speculations, and while it boasted of it's metaphysical distinctions, both tolerated and practised vices, which "must not be so much as named among" christians. It speculated upon systems, but it could not renew the mind.

Besides which, it censured some qualities which the revealed Standard has placed highest upon the list of morals: while it considered other actions as moral, which the Bible has condemned as most criminal. *Revenge* was generally considered as accomplishing but an end of justice. In the code of Jesus it is absolutely forbidden:—"An eye for an eye, and "a tooth for a tooth," is exchanged for "love "your enemies, bless them that curse you; do "good to them that despitefully use you." "Vengeance is mine—I will repay, saith the "Lord."

Suicide was held a mark of magnanimity. It was distinctly avowed as such, by many of the stoics (although strenuously opposed by the most illustrious of them, Epictetus), and practised by more than chose in their life to defend the principle. "Thou shalt do no mur-

der," stands in the face of this rash and infamous practice: for the benevolent admonition, "Do thyself no harm," applies the general commandment to the duty of self-preservation.

The moral system of man, excluded from it's virtues—*humility*—nay, censured it as a meanness, alike incompatible with true nobility of mind, or of conduct. Upon this grace, does Jesus found all the moral qualities of man, and raise his high and heavenly structure of christian morals. Revelation presents this, as the distinguishing characteristic of (confessedly the first legislator, in point of time and of eminence, in the world) Moses: and a greater than Moses—a greater than David—a greater than Solomon—a greater than the Temple—assumed it as his own peculiar trait—and enforced it upon his followers, as his highest precept:—"Learn of me, for I am meek and lowly "of heart."

General as these observations are, they are still sufficient to establish the position, that the revealed Standard differs essentially from all former and merely rational systems. One other remark only remains:

Fourthly, It shews at once Divine perfection and human inability.

The first is manifest in the inflexible and perfect character of the law. It extends to

every point—it allows of no compromise. It neither spares nor yields. Man's moral systems were formed rather upon his necessities, than upon the principle of absolute justice. They sanctioned expediency, because he was reduced to expedients: but the law, emanating from Deity, is as perfect as it's Author. It is "holy, and just, and good"—and if we are "carnal, and sold under sin" it cannot stoop, it must condemn—and it *does* condemn—conducting, in the result, to other principles, and leading us to the provision of mercy in the gospel. But it could not be, that the law should not be the transcript of the Divine mind. It is essential to the Deity, that he should produce only that which is perfect. Accordingly the revealed Standard of morals, *is* perfect—the text stands as a manifest evidence of that perfection—"What doth the Lord require of "thee? To do justly, to love mercy, and to "walk humbly with thy God."

It is impossible not to perceive the whole range of moral obligation here. "*To do justly*," extends to all relative, as well as civil duties. The man who neglects his family, and violates the charities of his domestic life, is as unjust as he is cruel. He who neglects his personal interests, and buries his talents in sloth, is unjust to himself. Human laws can only

reach the offence which is committed against society in it's largest circle. They can apprehend and punish the thief, the murderer, the dishonourable—the vice is upon a scale that demands their cognizance. But, oh! how many a wretch "provides not for his own"—against whom no law can act: but the Divine law has a precise sentence prepared for so unfeeling a husband and parent—and has recorded that such a man "has denied the faith, and is worse "than an infidel." How many a glorious mind extinguishes it's own faculties! The world apologize for him, and say, "He is no man's "enemy but his own." Miserable plea—if it were true: but no man can be his own enemy without being the foe of his fellow-men—he defrauds society of it's due. Another consideration remains:—he is the property of his Creator—and that Creator considers that man an enemy to him, who is an adversary to himself. As to the requisitions of the text on the scale of general justice, they will pass fully before you in the prosecution of our plan.

"*To love mercy*," applies directly to the heart, and demonstrates itself to be the law of Him who alone can touch the heart. It is the province of human legislation to guard the man's actions—but it cannot reach his principles. It may extort from him that which

is just; but it cannot prescribe to him that which is benevolent. "The quality of mercy "is not strained," and cannot be commanded by human enactments. The heart and conscience are here the tribunal of human actions—and they are sacred to the eternal Lawgiver, and the eternal Judge. God demands the exercise of mercy, as well as of justice—he has a right to prescribe the duty; for he alone can furnish the quality. The terms of the precept shew the absolute authority of the Legislator. He does not prescribe that the subject of his dominion should practise mercy—but that he should also "*love*" it. Who could do this, but the Lord of the affections, as well as of the fortunes, of his creatures? And in this prescription appears the true character of the Divine law. It looks beyond the act to the principles, and acknowledges the obedience only which springs from the heart.

"*To walk humbly with thy God,*" is a commandment of still larger import, O man! and, releasing thee from human tribunals, places thee directly before the bar of Deity. This is the principle which renders the discussion of the next Lecture necessary: by shewing all Scripture Duties as springing from a higher fountain than moral decencies; and as requiring more ample obedience than external ob-

servances. To walk well with his fellow-men is morality—to walk humbly with his God, is religion: if the last be secured, the first will not be defective: but without the last, the first is vain—it is not in vain to society—but it is not enough to the individual. He stands at last, and is judged at God's tribunal for himself—and while the sentence will be grounded as well upon his connexion with others as his relation to the Deity—the discharge of his social duties will not absolve him from the claims of his religious obligations.

I have, therefore, inferred from this passage, which states so broadly, and yet so definitively, the grand scale of moral and religious obligation—not merely the Divine perfection, but human inability. Who can walk before God? Who can bear the scrutiny of his eyes? Who shall be acquitted in his sight? Who can hope for justification from a requisition so perfect and so strict? Let the purest and most spiritual of human beings approach this sublime test, and solemnly affirm, that he has not only done justly, and loved mercy—but walked humbly, and that in the sight of God—undetected in error, and undreading the penetration of his omniscience. If such a man there be, *I* am not that man, nor have I ever found him. "In "many things we all offend;" and "he that

" offendeth in one point is guilty of all." Is then obedience unnecessary, because perfect obedience is impossible? Far from it: but the inference is that, " by the deeds of the law shall " no flesh living be justified." A revealed law is a perfect standard of morals. It "*requires*" the man's best obedience— tries all his conduct— detects his errors—examines his motives—prescribes his duties—and then sends him to other and higher principles, for his justification and salvation. It releases him from none of the obligations of personal sanctity: but it grounds his redemption upon the atonement and righteousness of our Lord Jesus Christ. At the threshold of the subject, therefore, we have found it necessary to advert to the sublime doctrines of christianity: and as we proceed in discussing its Duties, we shall feel increasingly the force of the solemn admonition— " What God hath joined together, let not man " put asunder!"

HYMN I.

WHERE shall the tribes of Adam find
The sov'reign good to fill the mind?
Ye sons of moral wisdom, shew
The spring whence living waters flow.

Say, will the stoic's flinty heart
Melt, and this cordial juice impart?
Could Plato find these blissful streams
Amongst his raptures and his dreams?

In vain I ask—for Nature's power
Extends but to the mortal hour:
'Twas but a poor relief she gave
Against the terrors of the grave!

Jesus, our kinsman and our God,
Array'd in majesty and blood,
Thou art our life! our souls in thee
Possess a full felicity!

All our immortal hopes are laid
On thee, our surety and our head!
Thy cross, thy cradle, and thy throne,
Are big with glories yet unknown.

Here let my soul for ever lie,
Beneath the blessings of thine eye:
'Tis heaven on earth, 'tis heaven above,
To see thy face, to taste thy love!

DR. WATTS.

Collyer's Supplement, Hy. 121.

HYMN II.

LORD, I have made thy word my choice,
My lasting heritage;
There shall my noblest powers rejoice,
My warmest thoughts engage.

I'll read the histories of thy love,
And keep thy laws in sight,
While through thy promises I rove
With ever-fresh delight.

'Tis a broad land of wealth unknown,
Where springs of life arise,
Seeds of immortal bliss are sown,
And hidden glory lies.

The best relief that mourners have;—
It makes our sorrows blest;
Our fairest hope beyond the grave,
And our eternal rest.

DR. WATTS.

119th Psalm, 8th Part.

HYMN III.

LET all the heathen writers join,
To form one perfect book;
Great God! if once compar'd with thine,
How mean their writings look!

Not the most perfect rules they gave
Could shew one sin forgiven,
Nor lead a step beyond the grave;
But thine conduct to heaven.

I've seen an end to what we call
Perfection here below;
How short the powers of nature fall,
And can no farther go!

Yet men would fain be just with God,
By works their hands have wrought:
But thy commands, exceeding broad,
Extend to every thought.

In vain we boast perfection here,
While sin defiles our frame;
And sinks our virtues down so far,
They scarce deserve the name.

Our faith, and love, and every grace,
Fall far below thy word;
But perfect truth and righteousness
Dwell only with the Lord.

DR. WATTS.

119th Psalm, 7th Part.

LECTURE II.

RELIGION THE ONLY BASIS OF MORALS.

PHIL. ii. 12, 13.

Work out your own salvation with fear and trembling: for it is God which worketh in you, both to will and to do, of his good pleasure.

WHATEVER be the immediate motives inducing religious observances, and moral conduct, as they have one grand end, which is here called *salvation*, so they must spring from one grand source, which the apostle instructs us is *God*. We cannot understand the expression in a sense limited to any possible present advantage—although many privileges result from an obedience to Scripture Duties. Salvation is more than deliverance from the enslaving anarchy of corrupt and furious passions—and from the overwhelming influence of the afflictions of life: and these are no small benefits. He who has ever felt in his own bosom, but for one hour, the frightful dominion of the passions—dethroning reason, effacing moral beauty, disturbing the harmonies of society, and extin-

guishing the charities of human nature—will remember the storm with horror, review with dismay the desolation which it brought upon his moral being, and bless the gracious power by which the hurricane was laid asleep. And if these passions have been so subordinated in his own breast to better principles—that they have never been let loose upon his peace, to ravage it to any great extent, although he can neither be insensible of their existence, or their evil influence—he has only to look round upon the world to learn, what fearful effects flow from their untamed predominance. "Whence come wars and fightings among "you? Come they not hence, even of your "lusts, that war in your members?" The tempests that lay waste the universe, rise first in the little and important world of man, shaking it to it's centre; and thence fly abroad to destroy all around him, and to turn the fairest parts of the habitable globe into "a field of "blood." And while nations feel, to their remotest boundaries, the shock of these jarring passions—what devastations are made in the social circle, and in the bosom in which they were engendered! O it is most piteous to see beauty faded, hearts broken, affections outraged, around the self-destroyer, who is himself hastening to exterminate talents which he has debased—

to execute the last work of ruin upon a constitution which he has enfeebled—and to precipitate himself into a premature grave, which he has dug with his own vices. To be emancipated from this "bondage of corruption" is "glorious liberty."

The sorrows of human life are so diversified, and so numerous—frequently so unexpected, and always so overwhelming, that not to be left to sink beneath their pressure is no small blessing; but to be enabled to regard them as parental visitations, so to receive the chastisement, and to derive a benefit from affliction, is a privilege indeed. The hand that strikes the stroke, must guard the blow—that it may fall to correct, and not to destroy. It is the Deity himself who commissions the trial, and modifies it—he makes "a way for our escape, that we "may be able to bear it."

But the term *salvation*, as it is here employed, evidently respects the eternal destinies of man—and refers to his condition when death shall have extinguished his passions—and the joys, or the sorrows of life, shall have no further power over him. "Their love, and their "hatred, and their envy, is now perished; "neither have they any more a portion for ever "in any thing that is done under the sun." But beyond this—lies eternity. To secure to

man that eternity, in all the fulness of it's blessedness, which he had forfeited, and to deliver him from it's misery, which he had incurred—"the Son of God was manifested:" and the heaven which he died to purchase, and lives to bestow upon the christian, together with a final and perfect freedom from all sin, is that which the apostle calls—"*salvation.*"

This should be our great object—it is the exclusive end of our being. As the state to which it relates is that to which all our labours, and pleasures, and sorrows, and hopes, are alike conducting us—we ought to regard life, with all it's circumstances and it's duties, but as the means to this end. Nor must it be considered as a general truth, in which we share a common interest with others: but it is an object of infinite moment to every individual for himself. "*Your own* salvation"—is the emphatic language of the sacred writer. Alas! to look at it on the broad scale, and to forget his own eternal stake in it, has ruined one soul after another, until myriads of immortal beings have shut the kingdom of heaven against themselves!

To secure these eternal interests requires *obedience and activity*—combined with fear and caution. "*Work out* your own salvation."—It will be a subject of after inquiry, by what

power this work is to be effected:—at present the position is, that the christian life is a life of activity—and that moral duties are a series of obedience founded upon the Divine commandments. Activity is the characteristic of spirit; and nothing so completely distinguishes it from the body, as the instrument of it's volitions, than that this body, like all matter, waits for a foreign impulse to put all it's fine and beautiful organization into motion. It is most delicately and surprisingly adapted to all the purposes to which it's operations can possibly be applied. In some instances the gossomer-wing of the summer's fly is not a film more attenuated than it's fibres—in others, iron and brass are less durable than it's muscular action —in all, a wisdom and complexity are visible, which not only surpass human skill, but which defy human research, and compel the anatomist to admire what he comprehends, and to leave unsolved the great results of nerves and animal spirits, and sympathies, in which he is reduced to employ terms relative to effects, the causes of which lie in the mysterious union between mind and matter, far beyond the cognizance of the most sensitive touch, the most penetrating eye, and the most patient investigation—while philosophy, speculating upon the little that is certainly known, presumes

much upon that which is undiscovered, and often weaves a theory of which ingenuity is it's principal recommendation. In the meanwhile, all this is but the external display of the matchless machinery—the main-spring of which is *spirit.* Life was communicated directly from the Creator; and is so immediately imparted in all successive generations. It is granted at an unknown moment—it takes it's departure as secretly. In both cases we are conscious of it's presence, or absence, only by certain external movements—the source of the impulse is always secret. Yet, while it is incircled with a body, which seems rather it's prison than it's palace, because of the manifest restraint which it lays upon it's mighty energies, it's powers are not to be wholly limited to the vehicle of it's volitions. Sometimes it breaks the boundaries of it's mortal condition—soars beyond all material worlds, and all their suns, in it's unfettered imagination: and at others, when the body is laid asleep in the unconsciousness of animation temporally suspended, roams far remote from the fields of nature, embodies uncreated forms, and presents the awful and inexplicable phenomenon of dreams—the enigma of philosophy, and the sure pledge of immortality.

These well-known facts elucidate the activity

of the mysterious principle, whence matter derives all it's impulses, whose presence preserves it—and, when it is withdrawn, the frame dissolves into it's original dust. The text, conjoined with the subject of this Lecture, gives due direction to these active and unlimited powers. An end is proposed, commensurate with their magnitude: a work is required, which will demand all their energy. The term *work* implies labour—and the command, "*work out* your own salvation," supposes earnest and persevering industry. It is not a slight effort that can achieve so mighty a purpose, and secure so infinite an object. Labour also includes a season in which the business is to be accomplished: and the pressing character of the admonition enforces yet more strongly the necessary inference from it's important principle. "Are there not twelve hours in the "day? If any man walk in the day he stum- "bleth not, because he seeth the light of this "world. But if a man walk in the night he "stumbleth, because there is no light in him." "Man goeth forth to his work, and to his la- "bour, until the evening."—"I must work the "works of him that sent me, while it is day: "the night cometh when no man can work." Therefore, "work out your own salvation with "fear and trembling."

This "consummation devoutly to be wished," may be secured—that which is said to be "*worked out,*" must be brought to perfection; and it is recommended, in order to the effectual securing the great end proposed, that we should bring into action, corresponding *reverence and caution.* The whole argument of the apostle proceeds upon the example of Christ; who, possessed of infinite excellence, in his incarnation exhibited the most striking humility, blended with the most active and submissive obedience. Amidst the privileges of religion we are bound to preserve the highest filial reverence and love to the Eternal Majesty; and the most vigilant apprehension of offending him. This is the only path of security—it is a sentiment inspired by the purest affection—it distinguishes the conscientious obedience of the christian, from the noisy pretensions of the professor—and "blessed is the man who" thus "feareth always." It would not be doing justice to this sublime passage, not to remark, that some critics have contended, that not only personal salvation, but the salvation of others also, is here proposed as an object of pursuit, to every real christian.* Whether this sentiment be correctly founded

* It is supposed that here, as in some other passages, (viz. Ephes. iv. 32; v. 19. Col. iii. 16; perhaps Jude 20, 21.) ἑαυτοις has the force of ἀλληλοις.

upon the express terms employed here by the apostle or not—it is most certain, that it is inculcated throughout the whole of revelation, and that it is absolutely inseparable from christian principle. The appreciation of the immortal interests of others, might be safely established as a fair standard of the estimation in which we hold our own soul.

I have commented so long and so freely upon this text, because it is more than a motto to the Lecture: it distinctly states the principle after which we are inquiring, and establishes the subject proposed for present discussion. We have found in revelation a perfect standard of morals: but whence are they derived? We have learned to distinguish between right and wrong: but what is the fountain of holiness? and what will prove a power sufficient to resist existing evil? The answer is given by the apostle: "It "is God which worketh in you, both to will "and to do, of his own good pleasure:" and the proposition of the present Lecture is shewn to be, at least, scriptural—

RELIGION THE ONLY BASIS OF MORALS.

To pursue and illustrate this position,

First, We must define what is intended by Religion; and

Secondly, We must shew in what respect it is the Basis of Morals.

First, We must define what we mean by the term RELIGION.

This is the more necessary because Religion has been generally understood to mean only *the worship of God;* and if by this expression be intended that which alone can constitute real worship, the homage of the spirit—it includes all that I wish to inculcate. "The hour "cometh, and now is, when the true worship-"pers shall worship the Father in spirit and in "truth: for the Father seeketh such to worship "him. God is a spirit; and they that worship "him, must worship him in spirit and in truth." But if by this term be meant, what is usually intended, only the external homage paid by the creature to the Creator, it falls far short of the sense in which I have purposely selected the word, as applicable to the subject under discussion. Religion is, under this interpretation, no more than morality in the same limited construction—the one relating to the Deity immediately—the other to his laws, and especially as they bear upon society: the homage in the sanctuary, and the observances of human intercourse, being, in both cases, alike destitute of a living and quickening principle. To bring you acquainted with this principle, as that which

constituting Religion is here so denominated, and to shew how it acts in the determination of the will, and the inducement of moral obligation, is the exclusive object to be held in view during the remaining part of this Lecture.

By *Religion*, then, we understand *a spiritual principle*, influencing all the mind of man. Not an enthusiastic impression, or a succession of such impulses, producing extraordinary agitations, sudden and violent effects, fluctuating emotions, dependent upon circumstances: but a marked and real change of heart, shewn distinctly in the character, steadily operating, and gradually subduing that which is evil; as powerfully inspiring whatever is holy, and gently, but irresistibly, leading the recipient of it's gracious influence to honour, and glory, and immortality. This is no dream of an unsound imagination—"it is God which *worketh* in you." The operation determines the Agent—their "eyes are opened; and they are turned "from darkness to light, and from the power of "Satan unto God." It is impossible to mistake here—the long-lost image, in which man was created, is restored; when he is "created anew "in Christ Jesus, unto good works, which God "had before ordained that he should walk in "them." Can any declaration be more distinct and conclusive than this animated description?

The man cannot perform "good works," such as God requires, and such as he will approve, without being "*renewed* in the spirit of his mind," for this express purpose. Here is the obvious BASIS of morals; it consists in a spiritual principle, which we have called RELIGION. The evidence of the existence of this principle, is in it's influence—"*good works*" are the product—the express end of this new creation—without which it cannot have taken place—"wherefore by their fruits ye shall know them." The Divinity of the principle, as emanating incontrovertibly from Deity, is demonstrated in it's perpetuity and consistency—"God hath before ordained that ye should *walk in them*;" not that in certain points the man should be conformed to the Divine law, but in all things: that every defect should be felt to be his own, and every perfection in the code, and that he should "abhor himself, and repent in dust and ashes," because of his infirmities; not that he shall submit to this standard when it suits his interest or convenience; and lay it aside, when these appear to be incompatible with it: but that it should be always his rule, and followed at every risk—obeyed amidst every penalty—honoured whatever be the sacrifice. His *walk* implies the tenor of his life; and the character of the real christian is a character of unfeigned, consist-

ent, persevering conformity to the Divine law. He is thus distinguished from the worldly and sensual professor. "Many walk, of whom I "have told you often, and now tell you, even "weeping, that they are the enemies of the "cross of Christ; whose end is destruction, "whose God is their belly, and whose glory is "in their shame: who mind earthly things. "But *our* conversation is in heaven; whence "also we look for the Saviour, the Lord Jesus "Christ." It is the decision of the Deity that the character of the christian should be actively holy; it is his way, and his work:—"he hath "*before ordained* that we should walk in" "all "holy conversation and godliness." It is a purpose as absolute and irreversible as it is important and righteous. We might as well expect him to resign the sanctity of his own nature as that he should dispense with it in his people. Conformity to him is their characteristic: it must evince itself in purity. Such he has revealed as his purpose; the grand end which he holds in view in all his dispensations of providence and of grace; that his people should be made *like* him, in order to enjoy him. And shall it be imagined that his counsel stands firm in the successive results, which we call laws of nature, and that "while the earth re-"maineth, seed time and harvest, and cold and

" heat, and summer and winter, and day and " night shall not cease"—shall this decree be held immutable, and shall it be thought that the character of real christians, " before ordained," should be doubtful? Is the order of nature of more consequence?—is it even to be compared with the moral constitution of man?—Of man, who shall live, when the elements of the material universe shall again be confounded in their original chaos?—of the mind, that shall shine in the full splendour of it's intellectual and immortal properties, when the sun shall " sleep in " his clouds, forgetful of the voice of the morn- " ing?" Impossible! The visible creation was made for man, and is subject to him. " Thou " madest him to have dominion over the works " of thy hands: thou hast put all things under " his feet: all sheep and oxen, yea, and the " beasts of the field; the fowls of the air, and " the fish of the sea, and whatsoever passeth " through the paths of the seas." The laws which guide the changes, and effectuate the purposes connected with the visible universe, cannot be more immutable than those which are designed to direct man's moral being, and determine his eternal destiny. Sanctity of character is the ordination of God, relative to the subjects of his regenerating influences; and we distinctly trace, in this purpose, and in these

operations, *the* basis—the *only* basis of morals.

Religion, considered as a spiritual principle, in it's legitimate and scriptural import, possesses an influence as universal as irresistible.—It might be argued from it's author—God: but it is most obviously established by it's results. To trace these, will be our future and delightful occupation: but primarily to advert to the principle, is as much an act of caution as of gratitude: if the latter demands that we should not withhold the tribute due to the Benefactor, the former requires that we should not fall into error, upon a subject so infinitely interesting. This life-giving and sanctifying principle, is that which our blessed Lord means, when he says, "Ye must be born again." It is the same, to which the apostle alludes, when he says—"You hath he quickened, who were "dead in trespasses and sins."—Where *then* was conscience?—and reason?—and the moral sense?—the one asleep—the other darkened—the last depraved! Ah! it required the omnipotent arm of the Creator to new-model his own work—and repair what sin had ruined! "Who can bring a clean thing out of an un-"clean? Not one!"—"With man it is impos-"sible; but not with God: for with God all "things are possible."—It belongs to man to decorate that which is external—with God to

cleanse whatever is radically and internally impure. Again, therefore, we are conducted to the principal subject of the Lecture: and,

Secondly, We must shew in what respect Religion is to be considered as THE BASIS OF MORALS.

1. The text distinctly *traces* all religious and moral duties to their source—*Divine operation.* The secret springs of all outward obedience, as well as the energies which give it consistency and permanency, arise here. Accordingly, the operation commences where the inertness is seated. Man is not destitute of physical, but of moral, energy. He *cannot,* because he *will not.* To govern the will is to impart a new moral constitution; and to recover that which the fall had lost. Here, then, the incipient movements of a spiritual Agent are first visible. "A new heart will I give you, "and a right spirit will I put within you."—"And I will give them a heart to know me, "that I am the Lord: and they shall be my "people, and I will be their God: for they "shall return unto me with their whole heart." —"And I will give them one heart, and I will "put a new spirit within you: and I will take "the stony heart out of their flesh, and will "give them an heart of flesh; that they may "walk in my statutes, and keep my command-

" ments, and do them"—" And I will be unto " them a Father, and they shall be my sons " and daughters, saith the Lord Almighty."—This is a collective view of a series of promises, all of them relating to the same subject, and the application of each of them is justified by the context in which it is found—all of them conjointly specifying the natural state of the human will, and the radical change which it undergoes under the influences of the Holy Spirit, when the principle of genuine religion is imparted. Can any image more correctly or emphatically display, the cold, dead, unbending, obstinate, insensible character of the human will, than the figure of " *a heart of stone?*" or more strikingly illustrate the change that takes place—it's flexibility, tenderness, and susceptibility, than it's transformation into " *a heart* " *of flesh?*" It is also " *one heart*"—not as it once was—a wavering and uncertain will, fluctuating between opposite laws—nor does it now associate with an indistinct judgment, hesitating between right and wrong, and driven by every wind of doctrine—distracted by a variety of emotions, and unknowing where to settle: but it indicates a mind deeply impressed, distinctly convinced—having found it's rest, and being certain of it's duties—fixed in the pursuit of one object, the Supreme

Good, absorbing all it's attention — and it exhibits a life unseduced and unterrified, turning neither to the right hand nor to the left. This singleness of principle produces corresponding harmony of temper—and unity of spirit with all christians, of whatever denomination. There are diversities of forms, but it is one heart still. " Let us, therefore, as " many as be perfect, be thus minded." Let us shew our religious advancement by our christian union: and " whereto we have al- " ready attained, let us walk by the same rule, " let us mind the same thing."—" Now the " end of the commandment is charity—out of " a pure heart, and of a good conscience, and " of faith unfeigned."—The principle thus illustrated is the fountain of all moral excellence. Why is the " new spirit" imparted? " *That they may walk in my statutes, and keep* " *my commandments, and do them.*" Regeneration is intended, not to emancipate the man from obedience, but to enable him to obey. Such is the simple, sublime, and consistent system of revealed truth; which he best understands, who best practises. The *will*, therefore, is first influenced.

All is not yet accomplished. When the *will* is right, there remains a defect of *energy*. It must be supplied from the same source. Every

thing, relative to Divine operation, is effected in it's due order, and produced in it's proper season. " It is God which worketh in you " *both* to *will*, and to *do*, of his good pleasure.' Where the will is bestowed, the power will not be long wanting: but the one must precede the other. *Will is*, to a great extent, *power*. When the will is really and deeply engaged, the energies of the human mind are incalculable—and the complaint of a lack of power, is too frequently a want of will. But it is also willingly conceded, that the christian's duties are to be fulfilled only by super-human energies. Again, the intervening and gracious Power presents itself—and he who gives the heart " *to* " *will*," inspires the strength " *to do* of his good pleasure." This dependance is at once our distinction and our safeguard. It is glorious to approach God for all that we need: it is safe to repose in a protection that cannot be violated. This dependance demands the exercise of *prayer*—" Ask, and ye shall re-" ceive"—of *integrity*—" Ye ask, and have not, " because ye ask amiss"—of *vigilance*—" Watch " and pray, lest ye enter into temptation." It calls a thousand graces into hourly action, while it freely, and amply, supplies them all. Thus the basis of morals becomes evident—" and the foundation of God standeth sure."

Listen to the confession of an eminent and inspired apostle, and then you will perceive the force of his reasoning in the text. "I know "that in me, that is, in my flesh, dwelleth no "good thing." Whence, then, did he derive his transcendent virtues? He answers, "It "is God which worketh in you, both to will, "and to do, of his good pleasure."

2. The text *tries* all moral observances by this *spiritual principle.* Morals relate to God, as well as to man: as they respect God, they are called religion: but our duties to our Maker, and our duties to our fellow-men, are inseparable and indivisible. That man is not, therefore, a strictly moral man, whose actions will not bear the scrutiny of the omniscient and omnipresent God. To this test, the moral law subjects the creature: and to this high standard of eternal right, did the most illustrious and pious characters of old constantly advert. "Thou God seest me," gave Hagar her courage. "How shall I do this great wickedness, "and sin against God," preserved the purity of Joseph. "Whither can I flee from thy "Spirit? and whither can I go from thy pre-"sence?" constituted the safeguard of David. "I withheld thee from sinning against "me," admonished Abimelech, and expounds the mystery of protection amidst a thousand

snares, and of deliverance from ten thousand crimes. To be approved of God, is to be moral.

The system of Morals must of necessity embrace *thoughts and motives.* A murderer in intention, may prove a deliverer in fact. Occurrences may so arise, as to divert him from his original purpose—or his plan of destruction may be overruled, by a power superior to his own, as a means of preservation. What then? he must be judged by his purpose, rather than his deed. And have we not the consciousness, in our best and most applauded actions, of a thousand sinister motives—by which I mean *indirect* impulses, of which we are scarcely ourselves conscious, and which others cannot at all know? Human action is scanty enough of moral excellence: but if it's motives are to be severely scrutinized, and cast into the opposite scale—alas! for human merit—it must inevitably kick the beam! Yet motives must be weighed in the impartial balances of eternity, and actions will be determined by them. *Thoughts*—must these too be tried, as constituting an essential part of the moral system? Even so. A man of unclean thoughts, is not a moral man. Who then is moral? seeing "every "imagination of the thoughts of his heart are "only evil continually." These must pass in review at the last tribunal—and whatever shall

be judged *then*, must be an essential part of man's moral constitution *now*. The thoughts of a man also decide what he *is*—as they are indulged, or repelled, when they are defiled—he may learn the state of his will, and decide the spirituality of his character, or the contrary.

A code of morals so extensive necessarily arises out of a Divine influence; and man, as an intellectual and moral being, must be thus judged. Every thing short of this, is prescribing to the symptom, and not to the disease. Rules established irrespective of internal principles, may regulate the conduct, but cannot renovate the nature. The outward frenzy may be abated, but the moral malady remains. And in reference to the eternal energy, which is necessary to a moral constitution, God uses the strongly figurative, but most expressive terms—"I will cleanse their blood that I have "not cleansed." Two considerations of the last importance are here suggested:—the first, that the moral malady is constitutional and must prove mortal—it is in the blood, and no outward applications can cure it:—the second, that the moral remedy must consist in a renovation of nature—the disease must be eradicated by a new life imparted—and decayed organs restored; and this, in the moral as well as in the natural world, is the act, not of the crea-

ture, but of the Creator. This, I apprehend, to be the true force of the image. But if it be supposed to allude to an individual, or a family attainted of treason against it's sovereign, and degraded from it's nobility—and this is man's condition—it will then signify, that all it's honours shall be restored, and no blot remain on it's scutcheon. In either case, it is the act of the Sovereign, and not the merit of the subject, to which the salvation is to be ascribed: and in both, the will and the ability to obey, must arise from God's "*good pleasure*." It is his purpose that the christian should be conformed to his will—it is of his free mercy that he is enabled to attain this gracious conformity. The whole spirit of the passage requires and demands, that all the honour should be rendered to the Author of all purity. "Where "is boasting then? It is excluded." "My "grace is sufficient for thee: for my strength "is made perfect in weakness." "By the "grace of God I am what I am." "*For* it is "God which worketh in you, both to will and "to do, of his good pleasure."

It remains only to remark, that the whole force of the apostle's argument proceeds upon the assumption, that God's working in us, is *a reason and motive for our working*—and not an argument against duty, which some have maligned

the doctrines of grace as furnishing. "Work "out," *therefore*, "your own salvation with fear "and trembling"—*because* "God worketh in "you." It will follow, either that the apostle did not understand the system which he preached—or that those who make the gospel a pretext for licentiousness grossly pervert it's principles, spirit, and tendency. It will also be evident, that to affirm the principles usually termed evangelical are destructive of morals, is to slander those principles; and to persist in the imputation, after the most solemn disavowal of such consequences, on the part of their adherents, is at least to discover a want of candour, if not to betray either obstinate ignorance, or foul malignity.

Misconception we are bound to pity, and to endeavour to rectify—and misrepresentation we can forgive—but what shall we say of the system which deliberately attempts to destroy the moral obligations of the gospel by the pretext of singular zeal for it's doctrines? The thunder splinters the rock—the earthquake buries the inhabitants in the ruins of the city—war, famine, pestilence, waste nature's fairest fields, prostrate and destroy human powers, and turn the cultivated land into a desert: but the principle that demoralizes, spreads desolation over the soul, and leaves a barrenness that can-

not be repaired. Nature may revive—the fields blossom anew—the city be rebuilt, and peopled afresh: but this moral pestilence—worse than all the judgments described by St. John in the closing record of the Bible, as the harbingers of the Saviour's final victory—is the last vial of Deity reserved for the impenitent: the wretch who separates moral obligation from religious principle breaks it—the contents are poured out—the spirit is destroyed by them—and the ruin is eternal!

HYMN I.

THE Lord proclaims his grace abroad;
" Behold I change your hearts of stone,
Each shall renounce his idol-god,
And serve henceforth the Lord alone.

" My grace, a flowing stream, proceeds
To wash your filthiness away:
Ye shall abhor your former deeds,
And learn my statutes to obey.

" My truth the great design ensures,
I give myself away to you;
You shall be mine, I will be your's,
Your God unalterably true.

" Yet not unsought, or unimplor'd,
The plenteous grace shall I confer;
No—your whole hearts shall seek the Lord,
I'll put a praying spirit there.

" From the first breath of life divine,
Down to the last expiring hour,
The gracious work shall all be mine,
Begun and ended in my power."

COWPER.

Collyer's Supplement, Hy. 272.

HYMN II.

O HAPPY soul, that lives on high,
While men lie grov'ling here!
His hopes are fix'd above the sky,
And faith forbids his fear:
His conscience knows no secret stings,
While grace and joy combine
To form a life, whose holy springs
Are hidden and divine.

He waits in secret on his God;
His God in secret sees;
Let earth be all in arms abroad,
He dwells in heavenly peace:
His pleasures rise from things unseen,
Beyond this world and time,
Where neither eyes nor ears have been,
Nor thoughts of mortals climb.

He wants no pomp, nor royal throne,
To raise his figure here;
Content, and pleas'd to live unknown,
Till Christ his life appear:
He looks to heaven's eternal hills,
To meet that glorious day;
Dear Lord, how slow thy chariot wheels!
How long is thy delay.

DR. WATTS.

Collyer's Supplement, Hy. 104.

HYMN III.

WITNESS, ye saints, that Christ is true;
Tell how his name imparts
The life of grace and glory too;
Ye have it in your hearts.

The heavenly building is begun
When ye receive the Lord;
His hands shall lay the crowning stone,
And well perform his word.

Your souls are form'd by wisdom's rules,
Your joys and graces shine;
You need no learning of the schools,
To prove your faith divine.

Let heathens scoff, and Jews oppose,
Let Satan's bolts be hurl'd;
There's something wrought within you shews
That Jesus saves the world!

DR. WATTS.

Collyer's Supplement, Hy. 98.

LECTURE III.

PRACTICAL TENDENCY OF SCRIPTURE DOCTRINES.

1 TIM. vi. 3.

The doctrine which is according to godliness.

ALTHOUGH this short and comprehensive sentence be but as a fragment broken off from the train of argument from which it is selected, a reference to it's connexion will decide the propriety of applying it to the subject of the present Lecture, as embracing the whole of the principle intended to be illustrated and established. If we would understand what revealed religion is in substance—and what it is fitted to produce in practice—we are now introduced to the fountain-head of information: we are learning from an inspired apostle, who maintains, that the doctrines which he advances are "*the words "of our Lord Jesus Christ:*"—we select the moment when he is giving instructions to a young minister, as well respecting the principles he is to inculcate, as their moral obligation—and when he is actually engaged in distinguishing them into their several demands upon the whole

range of social being—from the teacher, whose charge he is pronouncing, to the poor christian slave, who may sit under his ministry.

To meet at once any exception which might be taken against the passage selected, as containing only the private sentiment of the apostle—it is to be observed, that he lays claim distinctly to the authority of inspiration—and does not scruple to speak of his prescriptions, as according precisely with the mind of the Lord Jesus. There are, who professing to pay the highest honour to the express language of our blessed Lord, as contained in the Evangelists, make this reverence the occasion of depreciating the testimony borne by his disciples subsequently—imputing to the Epistles only a secondary authority—and more than insinuating, that they should be regarded simply as the effusions of wise and good men, which may be received or rejected according to our own judgment of their fitness and propriety. If the Epistles are to be degraded into a system of mere human opinions, where shall we look for those things, which, at his departure, Jesus declared to be necessary to his disciples and to his church, when he said, "I have yet many things to say unto you, "but ye cannot bear them now"—and which he expressly promised should be subsequently communicated—adding, "Howbeit, when

" he, the Spirit of Truth is come, he will guide you into all truth"—to what portion of the New Testament shall we look for the accomplishment of this prediction, except to the Epistles? And if these are composed under the inspiration pledged, they are of equal authority with the express language of Christ himself. The apostle does not here leave us even to this " doubtful disputation"—the principles which he establishes, and the moral duties which he founds upon them, he maintains to be " whole-" some words, even the words of our Lord Jesus " Christ—and the doctrine which is according " to godliness."—Did he proceed upon certain grounds, when he commanded his young friend —" These things teach and exhort?"—and when he affirmed, " If any man teach other-" wise,"—" he is proud, knowing nothing?"—If he assumed an inspiration which he did not possess—he blasphemed the Spirit of Truth—and his moral character is destroyed. If he possessed the inspiration which he assumed, we may then be satisfied with his doctrines and precepts as absolutely true—and must bow submissively to the authority of his admonitions.

" *These things* teach and exhort."—What things? To answer fully this inquiry, we must inspect the whole of this Epistle; and to comment upon it's successive practical bearings,

would lead us over the whole range of christian duties—even beyond the limits of the entire course of Lectures now submitted to your attention. It is evident, that we cannot venture to do more than state the principles which he was more immediately enforcing; and it is remarkable, that after having described the arduous obligations of ministerial duty, and the pure character which must be preserved by all who may be called to sustain any office in the christian church, he details the influence of religious principle over moral conduct, in the several departments of human life; and, finally, brings it to bear upon the lowest possible condition of society—*slavery:* for the servitude of that day principally consisted, not in a voluntary obedience, but in submission to the demands of a master, who had as absolute a right and property in his slave, as in his cattle. To this arbitrary system the apostle adverts on another occasion, and counsels the christian slave to submit to the unjust state of society in which he lived: to obtain his freedom, if possible, by honourable means — that he might have the greater liberty of conscience in religion: but, if no such opening to freedom was afforded by Providence, cheerfully and conscientiously to discharge the hard and bitter claims of bondage. In the attention which he himself paid, and

which he here enjoins Timothy to pay, to this neglected and despised class of men, we have a memorable instance of the condescension of the christian spirit, "to men of low estate"—of it's sympathy with the most degraded—and of it's gracious and moral influence over all.

It is evident, that the apostle produces the doctrines of the gospel expressly for the purpose of enforcing moral obligation: and that he condemns, in very severe terms, the treatment of them as subjects of mere speculation, as well as the production of them as grounds for disputation. Those, in every department of society, and down to it's most degraded condition, who admit these principles, are required to produce the moral result of them in their own unblemished and irreproachable characters—"that the name of God, and his doctrine, "be not blasphemed." To lose sight of this grand product of the doctrines of christianity also in *preaching*, is to display a supercilious spirit, united with profound ignorance of it's principles and design—"he is proud, knowing "nothing"—a wrangling temper, incompatible with the spirit of the gospel, and leading to the most vexatious and uncharitable consequences —"doting about questions, and strifes of "words—whereof cometh envy, strife, railings, "evil surmisings"—a heart as destitute of

christian love, as the understanding is of divine light — "perverse disputings of men of "corrupt minds, and destitute of the truth"— settling down, after all these high pretensions, upon the lees of worldly policy—exalting themselves, while they profess a zeal for religion, and securing anxiously present emolument, while they would seem to support disinterestedly revealed truths—"supposing that gain "is godliness." The system that separates religion from morals may well produce the most unhallowed effects upon the mind of the individual holding it, and the most injurious results to society. On the contrary, the apostle traces the duties which he so largely prescribes to the religious principle whence they are to be derived—founds morals upon doctrines—and claims for christianity that it is "*the doc-* "*trine* which is according to godliness." Upon this assertion, we also propose to illustrate the subject of the present Lecture, and to shew

THE PRACTICAL TENDENCY OF SCRIPTURE DOCTRINES. It will be necessary, First, To establish the General Principles included in the text; and, Secondly, To make a distinct application of them to the subject. We request your attention to,

First, General Principles. These are essential to the discussion, and will subsequently admit of a detailed illustration.

1. *No doctrine can be scriptural, that is not according to godliness.* As the term *doctrine* signifies the positions of a system, it is here applied to the *principles* of Revelation. But as it is possible for positions to be advanced, under the name of any system, which do not really belong to it, it is certain that doctrines are sometimes maintained by the authority of the Scriptures, which make no part of Revelation—and the testimony of the Bible is misrepresented, or mutilated, in the attempt to establish them. It is also to be considered, that system is the organization of revealed truths, by human research and learning. The Bible presents certain great principles adapted to our actual condition, honourable to God, and tending to our eternal happiness. It states these in terms suited to our comprehension, rather than fitted to the sublimity of the subjects. This is partly necessary, because no language can be found to express the intentions, the operations, or the instructions, of an Infinite Mind; and partly voluntary, because the first object is to inform; and to enlighten our understanding, it must speak to us in terms adapted to our capacities—to teach the child, the tutor must condescend to use the language of the child. Frequent reference is made to this act of condescension on the part of Deity, in the

revelation of his will—and the apostle considered himself entitled to vindicate the simplicity of his style, in connexion with a subject so majestic, as a matter of choice, and a conviction of propriety; while he produced it as an example of the divinity of doctrines, which owed their demonstration to a higher influence than the "enticing words of man's wisdom." When we consider the age in which the apostle wrote, and the people to whom he addressed such language, we discover at once a reference to that splendid and nervous eloquence for which Greece was distinguished—but which, although often consecrated to the highest moral subjects, produced so few moral results—and feel the force of an appeal, which contrasts with it his unpretending and simple language in the mighty effects to which it led—and infers the divinity of principles, which, unaided and unadorned by human rhetoric and erudition, triumphed so signally, in their extraordinary influence, over the richest displays of oratory and philosophy. "And I, brethren, when I came "unto you, came not with excellency of speech, "or of wisdom, declaring unto you the testi- "mony of God"—"but in demonstration of "the Spirit and of power: that your faith "should not stand in the wisdom of man, but "in the power of God." There is also an in-

adequacy of expression arising from the poverty of human language—always insufficient to convey the complete idea of the speaker to his hearer, and to embody correctly the thought—which must especially bear upon subjects infinite in their nature, and the communications of an infinite Being. We should, therefore, understand the terms employed, according to their natural import; weighing carefully the principal object of the writer; and not press them to an extreme which can only be defended by mere verbal criticism. The context must often decide the meaning of a particular expression—and the tenor of the passage must determine it's specific doctrine. The statements of revelation also accord precisely with the circumstances to which they were intended to apply. They respect of necessity two beings—God and man: they include as necessarily two things—the Divine sovereignty and human free-agency: they speak freely upon these things as facts—but do not profess to reconcile them. This makes no part of the plan—which is to save the soul, and not to satisfy the curiosity. The Scriptures are to teach us truth—not to furnish matter for speculation. This grand and simple object is never lost sight of—and it is the only one preserved in view. But when men, for the more distinct apprehension

of these things, bring them together, and endeavour to class them---it not unfrequently happens, that, separated from all the circumstances under which the terms were employed, they are construed to import doctrines which, if not foreign from them, are guarded and explained in that connexion from which they are severed —and system grows upon the collector, until to support, as he conceives, it's integrity, he feels himself obliged to supply certain doctrines by inference, from the principles which he has so diligently gathered from the Scriptures. It will follow, that he will defend with a tenacity, even beyond his zeal for the original testimony, deductions, the correctness of which he considers as involving the strength of his own understanding.

Although error may thus " creep in una- " wares," in the investigation of truth—and in compiling the several testimonies of that Book itself, which is truth in the abstract—it is also certain, that a system which keeps close to it's expressions, and is conducted by it's temper, cannot wander far from the mark; and even it's aberrations may be detected, if we carefully distinguish between what is *said* in the Scriptures, and what is *inferred* by the Divine —if we discriminate fairly between the text and the commentary. One grand and certain

rule is laid down in the position—that doctrine cannot be true, which is not according to *godliness.* The term includes whatever is divine in principle, and excellent in morals. It is simply, *likeness to God* — a resemblance which supposes, first of all, a subordination of the mind, the will, and all the faculties of the spirit, to his control; and a corresponding conformity of life to his commandments. The word * relates distinctly to piety, and is borrowed from *devotion;* because if true religion have possession of the heart, it will not fail to regulate the conduct. The revealed will of God is the standard by which we may certainly distinguish right and wrong. The influence of religion is a principle which induces obedience, and supplies moral energy. The doctrines of the gospel are the exhibition of this principle alike in it's source, it's nature, and it's tendency—and we unavoidably regard the last as a test of the former; and try every sentiment by this fixed and absolute rule.

If any principle have an immoral tendency, with whatever ingenuity it may be defended, in whatever eloquence it may be clothed, by whatever authority it may be supported—it has not, it cannot have, the sanction of the Scrip-

* Ευσεβεια.

tures. They are from "the Father of Lights, with whom is no variableness, neither shadow of turning."—"Of his own will begat he us with "the word of truth, that we should be a kind "of first-fruits of his creatures"—"If we say "that we have fellowship with him, and walk "in darkness, we lie, and do not the truth."—"All Scripture is given by inspiration of God, "and is profitable for doctrine, for reproof, for "correction, for instruction in righteousness: "that the man of God may be perfect, tho-"roughly furnished unto all good works." Such is their origin, and such their tendency, as places the assumed position beyond all doubt. So certain was the apostle of those principles which he inculcated — that he appealed to their inherent excellence as the evidence of their divine origin, and as placing them alike beyond any fluctuation of human judgment, and the most plausible pretensions of a contrary description. He demanded of the Galatians that they should hold them fast, even though he should himself become so base as to abandon them, or it were possible for a celestial messenger so far to forget his obligations to their Author, as to deny their veracity. The improbability, not to say impossibility, of the *supposition*, only strengthens the force of the statement. "But though we, or an angel from

" heaven, preach any other gospel unto you, " than that which we have preached unto " you — let him be accursed." There are internal evidences, of greater force than any which can be afforded by external circumstances. Of this nature is the position, as clearly demonstrative relative to effects, as the animated language of St. Paul was in regard to principles—no doctrine can be scriptural, which is not according to godliness.

But while the rule is absolute, we must guard it's application: and

2. *We must not accept human inferences, but advert to actual effects.* We contend for " the " doctrine which *is* according to godliness"—the practical evidences of which lie as far beyond the eulogies of it's friends, as the slander of it's enemies—the one it surpasses—the other it defies—and both it outlives. " Let your " light so shine before men, that they may see " your good works, and glorify your Father " who is in heaven"—" Wherefore lay apart " all filthiness and superfluity of naughtiness, " and receive with meekness the ingrafted " word, which is able to save your souls." It is no difficult thing for a man to speculate upon any system, and to apply it to moral purposes theoretically—and the more remote the principles may be in themselves from such a result,

the greater is his ingenuity in making them bear upon points to which they were never directed. —But "let him shew, out of a good conversa- "tion, his works with meekness of wisdom." Let him discover the practical tendency of his theory, by demonstrating that it has as firm a hold upon his heart as upon his head—and that it is as pure in it's influence, as plausible in it's pretensions. Nothing, again, can be easier, than for a man to malign principles which he is unwilling to adopt, by insinuating, that they have an immoral tendency. But he is as much a speculator upon their nature and influence, as the advocate for them, who regards them simply as abstract questions, irrespective of moral consequences; or who fits the consequences to his favourite system, and his preconceived opinions. But we must not be determined in our judgment by the conclusions of speculation on either part—we must not pronounce upon revealed truth, or the volume that assumes to be so, except by it's actual effects. Mr. Fuller, in his admirable treatise, "The Calvinistic and Socinian Systems exa- "mined and compared"—supported this principle—and was scoffed at by those who held doctrines hostile to his own. It was said, that the argument was founded in spiritual arrogance —"We Calvinists are better men than you

Socinians, therefore our system is true." And, discarding the levity of expression, and the arrogance insinuated—at last the evidence must rest here. The system which really produces the greatest measure of moral benefit, and possesses the strongest hold upon the heart, exercising, therefore, the most unbounded and hallowed influence upon the life, is, in the face of it, most likely to be scriptural, because it is "according to godliness." That series of doctrines which shall most largely effect this, deserves to be marked as having the strongest claims. Now this is a case, in which we must compare evidences of an abstract nature with practical results—in order to decide fairly and deliberately. The examination of the abstract nature of any proposition is of importance; but we are more liable to an error of judgment in speculation, than to be deceived in matters of fact founded upon the principle scrutinized. If we have concluded, that any doctrine has a licentious tendency, the influence of which is universally moral—candour requires that we should suppose we have misconceived the principle—rather than that we should impugn facts, in order to support hypothesis. But then the facts should be fairly made out—the aggregate influence of a system should be traced, and not any splendid individual instances of moral ex-

cellence. It was on this ground, that the great writer, whom I have named, proceeded; and, in my judgment, unquestionably established his principle. It is no new thing to accuse evangelical doctrines with licentious tendencies. "We be slanderously reported," said St. Paul, "and some affirm, that we say,—Let us do "evil that good may come!" But the righteous spirit of the apostle rose against the calumny—and with an energy of indignation unusual with him—he added—"whose damnation is just." The force of this indignant sentence appears to me to lie, not against the slanderers of the gospel, who thus misrepresented it—unjust and malignant as they were—but against those persons, who, separating the doctrines from the practice of the gospel, and turning "the grace "of God into licentiousness," gave occasion to a conclusion, on the part of it's enemies, so foul and so false.

They are so condemned in the present day; and yet, with marvellous inconsistency, it is allowed by those who censure the principles that the supporters of them rank high in moral character—and that, taken as a whole, they are pre-eminent for conscientiousness and devotion. We gratefully accept a concession, which, however inconsistent with the theoretical hostility manifested against these principles, is true in

point of fact—and the admission of that fact is an act of candour on the part of the opponents of the system. It is the testimony not of one, but of all ages—not in single instances, but on the general scale (although exceptions will always unhappily exist),—that the adherents to the system usually termed evangelical, are ready to every good work. They have been supposed to want charity towards others, because of the conscientious and essential importance which they attach to doctrinal points,—but whatever exceptions have been speculatively made to their principles, as tending to weaken the bonds of virtue and obedience, it has still been admitted, and truth demands the concession, that the friends of these doctrines are, for the most part, men of not merely irreproachable, but most exemplary lives. And if this had been denied, we would have produced facts to establish the moral renovation of whole districts by this preaching—we could have adduced instances of men, once distinguished for unrighteousness, rendered still more eminent for holiness, when these principles were received by them; but it is enough that unquestioned facts demonstrate the evangelical creed to be, in it's universal influence, "a doctrine according "to godliness"—to illustrate those general principles which we have been anxious to establish

relative to the practical tendency of Scripture Doctrines. Of these principles, it remains that we make,

Secondly, A distinct application.

And more completely to harmonize the discussions which have successively passed before you, we shall advert particularly to those doctrines, which engaged your attention in the last course of Lectures—and which fall under separate heads.

1. *Those which regard the Divine Being.* The establishment of the fact of a self-existent, intelligent, immutable First Cause—*because* intelligent, not blind and inexorable, like the Fate of ancient philosophy; but tender, paternal, benevolent;—surpassing human conception, because infinite; and exhausting all the images of endearment associated with human nature for the same reason; while more than all it's charities are comprehended in his being—is a broad and unshaken basis of morals. It establishes an indissoluble connexion between the Creator and the creature; determines the grand fact of the responsibility of the latter to the former; and encourages and sanctifies the relation and it's duties, by the perfections of the Universal Parent. Then, as to the mysteries of his nature, whether he be considered in himself, or in those manifestations of his unsearch-

able being, which appear either in order to work out the scheme of redemption, or to apply it to the hearts of individuals—branching into distinctions incomprehensible by us, but still affirmed in Revelation not to affect his actual unity: we can know nothing from reason and philosophy, and should be satisfied with the simple testimony of the Bible; a testimony, which, admitting it to be a Divine revelation, must be paramount to all possible objections arising from our limited knowledge. This mysterious nature enforces the first lesson of moral duty—a teachable spirit. The proud, unbending stateliness of philosophy must yield to superior and unquestionable authority—and he who comes to Revelation, must come as a disciple. The great Teacher demands it—"Except ye be converted, and become as little "children, ye shall in no case enter into the "kingdom of God." On no subject can the demand be more obviously reasonable, than on that which relates to the mode of the Divine Subsistence. An infinite nature may well transcend the intellectual vigour of a being who cannot comprehend his own. The first moral lesson is taught, then, even in the mysteries of the nature of Deity, in the inculcation of a teachable and humble spirit.

2. *Those which respect human nature.* "God

" made man in his own image." He impressed upon him a dignity and a purity which demands the liveliest gratitude. He made him capable of " glorifying God, and enjoying him for " ever." He framed him for that express end; and endowed him with all the qualities necessary to secure it. Such an existence, and it was what he imparted, was a blessing indeed! If it's privileges have been forfeited, and it's character lost, upon the head of the offender lies the guilt and the punishment. But the representation of a fallen nature leads to important moral results. It humbles the creature before the offended Creator; and teaches the profligate child to seek the face of his justly-offended, but placable Parent. It destroys undue confidence in a nature which kept not it's high estate, and is therefore certainly not to be trusted in it's lapsed condition. It suggests caution, and excites vigilance, as well against corrupt tendencies within, as powerful temptations without. It recovers the filial feelings which sin had estranged, if not obliterated, by shewing original obligation, and the forbearance which has been exercised notwithstanding it's violation. And it imparts " that godly sorrow " which worketh repentance, not to be repent- " ed of."

3. *Those which relate to the scheme of salva-*

tion. Of these, all of them mysterious, the most unsearchable is the doctrine of *Election*—a doctrine upon which no man has a right to speculate; from which he has no authority to enforce his own deductions; relative to which a humble man will not presume to establish consequences, or to prosecute curious inquiries; and the whole of which rests upon Scripture testimony, and ought to be left there. We can know nothing on this point more than we are told; and we are told nothing respecting it, except, that while it is a sovereign choice on the part of Deity, it is indisputably an election to holiness. "He hath chosen us in him, before "the foundation of the world, *that we should be* "*holy*, and without blame before him in love." The *only* thing revealed respecting this doctrine (therefore the only thing which we can know) is it's *practical* tendency. All the rest is speculation, as presumptuous as it is dangerous. The way to "make our calling and election sure"—to shew it to the world, and to certify it to ourselves—is to "give all diligence" to the precepts of the gospel, and to exemplify their commanding and holy influence. The *Atonement* carries it's practical uses even in the simple statement of the doctrine. The Power who exacted for sin, and who spared not his own Son, when sin was imputed to him, furnished in this demand such

an example of his inflexible justice and infinite purity, as must at once impart to those interested in this salvation an irreconcileable hatred of sin, and a constant conviction that "without "holiness no man shall see the Lord." Besides, the appointment of a Saviour and a sacrifice, carries at once the evidence of moral integrity in it's front. The very name of this Redeemer adverts to the design of his incarnation—"Thou "shalt call his name Jesus—*for* he shall *save* "his people *from* their sins." The end is distinctly stated—"The blood of Jesus Christ his "Son, *cleanseth us from all sin.*" *Justification*, as establishing the ground of our acceptance with God to be by the righteousness of another, might be considered, at least, as a speculative subject principally, even if it did not, according to some, destroy the necessity of personal obedience—had not St. James proved so fully that *the* faith, which regarding the righteousness of Christ as that by which we are justified, becomes the instrument through which we receive it, is *a living faith*, inseparable from, and exemplified by, good works. This apostle has shewn this so fully and so clearly, as to render it only necessary to appeal to the opening of his Epistle, in order to establish, beyond all dispute, the practical influence of this doctrine. *Regeneration* is the implantation of a Divine princi-

ple for the express purpose of forming a holy character—and was largely discussed in the last Lecture. *Salvation through faith*—the distinguishing trait of evangelical religion, will be expressly affirmed as to it's moral influence in the next. *Sanctification* involves morality, and more than this, in it's name, definition, and operation; and includes the whole spiritual influence of the righteous Deity upon the mind and the conduct of man. *Perseverance* is inseparable from *persevering*—the end from the means—the reward from the character. Both are "kept by the power of God, through faith, "unto salvation"—the holy character is, therefore, as secure as the incorruptible inheritance.

4. *Those which include the moral government of God.* And if we are again treading the ground of mystery, we are still acquiring an absolute certainty, as to the result of principles unfathomable in themselves. What though "his "ways are in the sea, his paths in the great wa- "ters, and his footsteps are not known?" It is enough to know that there is "a God that "ruleth in the earth," in order to reconcile all the discordant principles of human policy, by placing them under the control of an infinitely wise and omnipotent Agent—to banish the discouraging and disastrous influence of chance from the world—and to bring moral agents, in

all their actions, as well private as public, into contact with a moral Governor, from whom nothing can be hid, and who judgeth righteously. Neither can prosperity presume—for he is "no respecter of persons;" nor can poverty despair —for he clothes the meadow, and feeds the swallow.

5. *Those which unfold a future state.* This is the grand secret of the failure of all philosophical systems of morals: they were but speculations—and were so regarded. Besides the imperfection of their nature, and the feebleness of their principles, they wanted the sanctions of futurity. Future being, including rewards and punishments, was the popular doctrine of the heathen world. The multitude believed it—but it was so dark and undefined, that not knowing what to judge, or even to imagine, respecting it — the uncertainty of it's character, and the indistinctness of it's features, induced a demoralizing result as to it's actual influence. Meanwhile, the philosopher retreated to the Grove, to the Porch, or to the Academy, to deride the popular notion, and to destroy in the minds of the most enlightened of the rising generation, the little effect which the popular opinion tended to produce. So little of that future state of being was known, that the body was wholly given up as lost—and when on the Areopagus, in the

centre of enlightened Athens, on the mount of her awful senate, surrounded as well by her philosophers in their various sects, as her curious and busy population, St. Paul insisted upon the resurrection of the dead—" some mocked " —and others said, We will hear thee again " of this matter:" but he " seemed to them to " be a setter forth of new gods; because he " preached Jesus and the resurrection." No wonder that moral precepts should have little force, when the circle of their power extended no further than the limits of this vain and transient life. But Christianity draws her mighty sanctions from futurity; teaches the wretch who escapes human judgment to tremble at the last tribunal; encourages the oppressed to look for deliverance and right from the Divine Justice; refers the intellectual and moral being in all the stages, and under all the circumstances, of his present existence, to his final responsibility; and thus holds in check the most lawless passions, while it stimulates the most noble principles to decided and moral action.

6. *Those which enforce the authority of Revelation.* The Scriptures are not slack in advancing their pretensions: but then they are not slow in producing their evidences. They present no claims upon the human judgment, which they do not establish upon the most ab-

solute demonstration. To refuse the testimony which is borne to their inspiration, is to uproot the very foundations of all evidence. Thus they identify themselves with all that is *real*—and he who can bring himself, after a careful examination of their principles, and the concomitant facts, to dispute, or to deny their claims, places himself in that painful state of scepticism, which cannot receive conviction as to any moral truth, and is tortured with the action and reaction of incessant and incurable uncertainty. Of all diseases of the mind, this is the most lamentable. But upon the doctrine of the inspiration of the Scriptures, distinctly claimed by them, the most important moral and practical results are founded. We might appeal to their instructive history—to their honest and illustrious biography—to their ancient and established facts—their clear and faithful prophecies—their sublime and incontrovertible miracles—their splendid and affecting parables—but Christianity is the sum of all. Her doctrines establish the infinite principles of salvation; and her precepts cast the purest moral codes preceding her into the shade. But, oh! when rage and malice have exhausted all their ample and unworthy stores—to see her pursuing her godlike career—assailed, yet invulnerable—too great, to stoop to the artifices

employed against her—too good, to render "reviling for reviling"—too benevolent, to abandon man because he has renounced her—still, fixing her steadfast eyes upon "honour, "glory, and immortality"—still, pointing her unerring finger to the road and the recompense—still, lifting the warning voice to admonish a slumbering or hostile world, and scattering her animating promises among her humble followers—still, unfolding the gates of eternity before man, with her master-key, and powerful hand; and calling upon him to make it his own, and to receive "the kingdom pre-"pared" for her disciples—yet, looking back upon those who refuse her friendship, and dropping her gracious tears upon them, resolutely bent as they are to perish—still, pleading—"Yet there is room!" and "whosoever will, "let him come!"—*this is* CHRISTIANITY—and she needs no other evidence of the Divinity of her origin, than facts such as these supply.

HYMN I.

QUESTIONS and doubts be heard no more;
Let Christ and joy be all our theme;
His Spirit seals his gospel sure
To every soul that trusts his name.

Jesus, thy witness speaks within;
The mercy which thy words reveal
Refines the heart from sense and sin,
And stamps it's own celestial seal.

'Tis God's inimitable hand
That moulds and forms the heart anew;
Blasphemers can no more withstand,
But bow and own thy doctrine true.

The guilty wretch that trusts thy blood,
Finds peace and pardon at the cross;
The sinful soul, averse to God,
Believes and loves his Maker's laws.

Learning and wit may cease their strife
When miracles with glory shine;
The voice that calls the dead to life,
Must be almighty and divine.

DR. WATTS.

Collyer's Supplement, Hy. 97.

HYMN II.

I THIRST, but not (as once I did)
The vain delights of earth to share:
Thy wounds, Emmanuel, all forbid
That I should seek my pleasure there.

It was the sight of thy dear cross
Fist wean'd my soul from earthly things;
And taught me to esteem as dross
The mirth of fools and pomp of kings.

I want the grace that springs from thee,
But quickens all things where it flows,
And makes a wretched thorn, like me,
Bloom as the myrtle, or the rose.

Dear fountain of delight unknown!
No longer sink below the brim;
But overflow, and pour me down
A living, and life-giving stream!

For sure, of all the plants that share
The notice of thy Father's eye,
None proves less grateful to his care,
Or yields him meaner fruit than I.

COWPER.

Collyer's Supplement, Hy. 299.

HYMN III.

So let our lips and lives express
The holy gospel we profess:
So let our works and virtues shine,
To prove the doctrine all divine.

Thus shall we best proclaim abroad
The honours of our Saviour, God—
When the salvation reigns within,
And grace subdues the power of sin.

Our flesh and sense must be denied,
Passion and envy, lust and pride,
While justice, temperance, truth, and love,
Our inward piety approve.

Religion bears our spirits up,
While we expect that blessed hope—
The bright appearance of the Lord;
And Faith stands leaning on his word.

DR. WATTS.

132*d Hy. B.* 1.

LECTURE IV.

FAITH IN REVEALED TRUTHS INSEPARABLE FROM HOLINESS OF CHARACTER.

JAMES ii. 20.

But wilt thou know, O vain man, that faith without works is dead?

THE very form of this appeal, shews the subject to which it relates to have been controversial. But the controversy is one worthy of an apostle, and conducted in all the dignified spirit of christianity. It is a controversy of truth, against error; conducted with the intention, not of destroying, but of saving the opponent. It is an attack, not upon persons, but upon principles: and only upon errors of judgment, which tend to the subversion of morals. It is friendly violence, exerted to snatch the speculator from ruin; and impeaching the understanding, only to rectify the heart. The energetic epithet, "*O vain man,*" is not a contemptuous arraignment of the judgment of the person addressed: but a compassionate exhibition of the emptiness of his system, and of the danger to which it exposes him. At the same

time a distinct challenge is thrown out to discuss fairly and fully the important question—"*Wilt thou know?*"—upon what subject can the human mind be so well occupied? What subject is so interesting in itself, and so momentous to society, in the right determination of it? It is nothing less, than whether christianity consist in a set of notions, and be a system of speculation? or whether it's doctrines and it's principles tend to holiness? The individual has an infinite interest in this discussion—since his own eternal destiny is suspended upon his just apprehension of it. Society has an important stake in the issue: since it must be modelled upon the conclusion established. If the religion of Jesus be but a system of speculation, it is no more available, as to any practical result, than the tenets of the different sects of Grecian philosophers: if it is, what he describes it, when he says, "the "words that I speak unto you, they are spirit, "and they are life"—then must the effect correspond with the energy, and the influence be as gracious as the principles are divine. It is further supposed, that satisfaction may be obtained, in this discussion; that ignorance must be, to a great extent, wilful; and that he who refuses to apply his powers to the inquiry, is criminally indifferent to his own welfare, and to

the advantage of mankind. It proceeds upon the ground that there are errors abroad upon this great subject, which have insnared some, and appalled others; and that it is time to detect and to arrest these. It is not a disputation for terms, but a struggle for truth: it is not a party question, but an assertion of the eternal rights of christianity.

"*Faith without works is dead:*" this is the position—and it is evident that the apostle James uses the term *faith* in the popular sense of it—as only signifying a conviction of the truth of christianity as a system—an error which had crept into the church, even in those early ages. Such a conviction, standing alone, can neither sanctify nor save. St. Paul uses the same term, constantly to signify a living principle imparted, a grace of the Holy Spirit, appropriating the truths of the gospel, "purifying the heart, and working by love." And this latter is the sense in which the term is to be understood in the present Lecture. It is only necessary to keep these things in view, in order to reconcile the apparent contradictions of these apostles. It is remarkable that St. James takes the very same passage to prove that Abraham was justified by works, and not by faith only, which St. Paul quotes to shew that justification proceeds upon faith alone.

Nothing can be more evident from this circumstance, than that they use the word in a different sense—St. Paul intending a cordial assent to divine truth, inducing a holy character—St. James, speaking of a mere assent to religious principles, which may be wholly unproductive: it is as clear that they are agreed—the faith which justifies, is a divine influence; easily distinguished from mere opinion, because inseparable from good works. And this is the position of the Lecture—

FAITH IN REVEALED TRUTHS INSEPARABLE FROM HOLINESS OF CHARACTER.

To establish this position—

First, We must distinctly define what we mean by Faith in Revealed Truths.

Secondly, We shall then shew that it *is* inseparable from Holiness of Character.

The latter assertion will be self-evident; will require only illustration, not proof, if we succeed in clearly explaining the former.

First, We must distinctly define what we mean by Faith in Revealed Truths.

As the most important mistakes have arisen from a misapprehension of the principle itself—let us examine,

1. *It's nature.* These mistakes are less surprising than injurious—if we recollect, that the

term is variously employed in the Scriptures; that those who deny it's efficacy, or sufficiency, take it in it's lowest and widest acceptation; and that those who support it as a fundamental principle, producing necessarily all moral results, employ it in the highest possible sense of the word—at the same time, it should be remarked, that this last and fullest apprehension of the term, is at once the most general use of it, especially in the Epistles, and the most accurate, therefore, relative to the great system of human redemption. To guard against the broad and vague interpretation, is the express object of St. James, when he says, "Wilt thou "know, O vain man, that faith without works "is dead?" and he thus confines it to St. Paul's sublime and constant employment of it, when he includes a principle demonstrated by it's corresponding influence.

These remarks must be supported by an appeal to Scripture authority. As applied only to the reason, it is *assent*—a conviction of the truth of any proposition; but if this proposition do not interest the individual satisfied of it's veracity, it is evident no moral result will flow from it: and such a naked, however sincere, acknowledgment of mere truth abstractedly, St. James calls a "dead" faith, because it is "alone." It was not that Gallio could not

obtain evidence on the question that was brought before his tribunal; but that he felt no interest in it. It is not impossible even, that he was convinced on which side justice lay: but "he cared for none of these things"—he refused to enter into the discussion. Thus many, conceiving one form of religion as good as another, and all religion but as a system of human policy, wisely fitted to the preservation of order, content themselves to take the popular creed without examination, and profess it without interest. These cannot be said to have faith, even in the widest sense of the word, because their assent is without conviction; and the lowest degree of faith supposes an *assent upon conviction*. It is then understood in it's common acceptation—reliance upon the veracity of testimony; and satisfaction as to the integrity of the person whose word is taken. It differs from evidence of a mathematical nature, in which the conclusion is proved from the steps of the demonstration: but enters essentially into the nature of moral evidence; the character of which is distinct, but the testimony no less convincing. The word faith,* it has been observed in a former course of Lectures, is derived from a root,† which

* πιστις. † πειθω.

signifies *to persuade*—and the remark is made, not from any affectation of criticism, in the production of a fact known to every child who begins to read the Greek Testament, but for the purpose of gathering from the expression itself, it's most simple, obvious, and immediate import. A most interesting conclusion is to be deduced from this derivation of the term: it doubtless *includes the will with the judgment*, and leads us from the lowest step of faith, which is conviction—to the highest, which is correspondent influence. For whatever the will decidedly chooses, the man will perseveringly follow. To obtain possession of the will is the primary object: neither pains, nor toils, nor energies, will then be spared; and success is not doubtful. It is the curse of the unconverted, that "they are led captive of Satan at "*his* will"—their *own* being enthralled by this spiritual tyrant: it is the glory of the christian that his will is emancipated, even before "the "body of sin is destroyed"—accordingly, thenceforth he does "not serve sin"—he is not it's slave—and here is at once demonstrated the inseparable connexion between faith and morals. The operation of this *principle* of faith —for such it is—is described by the apostle, as influencing the ancient patriarchs. "These all "died in *faith*, not having received the pro-

" mises, but *having seen them afar off*, and were " PERSUADED of them, and *embraced* them, and " *confessed that they were strangers and pilgrims* " *on the earth.*" In one short sentence, the principle and it's influence are brought together: and *that* influence is seen to be sufficiently powerful to decide and direct the most illustrious characters that ever appeared among men—shaping their earthly course, and securing their eternal destiny.

We are now advancing fast in our apprehension of the Scripture sense of the term *faith*—and every step demonstrates how infinitely superior is that sense to the popular and common acceptation of it—into which men have been betrayed by only conceiving of it's application to merely human subjects, and human testimony. Common expressions must be employed relative to spiritual subjects—because no other can be adopted: but let us gather their import from the subjects themselves, rather than from their common use; recollecting that, in revelation, as the communication of Deity to man, infinite subjects are suggested in finite terms. It is evident that *faith*, as a principle, *occupies the whole soul*, and is not a mere impression upon any particular faculty, whether of the understanding or the will. The entire man is the subject of this divine grace. Every power

of the mind is influenced and called into action. It applies itself to the *understanding*, and produces *conviction;* and this conviction is effected in minds of the highest order: a striking evidence that the testimony brought to bear upon religious subjects is of no feeble, or doubtful kind. It acts upon the *will*—and becomes *persuasion:* a gentle, but irresistible influence, which, without destroying human free-agency, attracts the spirit towards it's eternal interests. The man's liberty is left untouched, and his soul is saved. The sovereignty of the Deity is exercised, without any infringement of the rights of the creature, or any relaxation of his responsibility. God himself alludes to the action of faith upon the *heart* as well as upon the will, when he says, "I drew them with cords of a man, with "bands of love." He wrought upon their affections, and turned them to him, as the heart of a child is drawn out towards a father; and he, on his own part, met their transgressions with the yearnings of a tender parent over a rebellious, but repenting and returning son. It evidently acts also upon *the whole man*—and as such, is the *instrument* of his *regeneration.* We are using Scripture terms, but we will explain exactly what we mean by them. Regeneration is a radical change of nature—not implying new faculties imparted, but a new energy,

and a new direction, given to all the powers of the mind. The Holy Spirit is the agent, faith is the instrument:—" By grace are ye saved, " through faith"—and it is an influence so evidently divine, and so far beyond a mere act of the understanding, that it is added—" and " *that* not of yourselves, it is the gift of God." In tracing faith to it's source, it is proved beyond dispute to be, not a notion, but a principle: and it's operation must accord with it's origin and nature. It will act upon all the life, and all it's powers; it will produce an effect, corresponding with it's cause and it's character—and must therefore include all moral virtues as it's fruit. Here the argument of the Lecture must rest. If I have successfully shewn, that the term *faith* signifies in the Scriptures, not a bare assent to truth abstractedly, but a renovating principle which induces the cordial reception of it—that which remains is only illustrative of this important position. The error, in denying the efficacy of faith, lies in a misapprehension of the term in it's legitimate sense, as applied to religious subjects—and the admission of it, as an instrument of regeneration, includes also conversion: the former being life infused, the latter life in action—and these are as inseparable as light from the risen sun. While, on the one hand, in respect of it's object

it is *simple reliance*—trust in the largest sense, upon the most certain evidence, and thus expressing the most elementary signification of the word—as a principle it is, on the other hand, as obviously associated with *active obedience*. This constitutes it's characteristic—it's grand distinction from an enlightened judgment, and mere opinion. "Wilt thou know, O vain man, "that faith without works is dead?" Having endeavoured to explain the nature of faith, let us advert to

2. *It's object.* Here it appears in all the grandeur of it's simplicity—not distracted by a variety of claims, unknowing where to settle; but more faithful to its direction than the magnetic needle to the pole, it knows of no variations, but points for ever to "Jesus," as its "author and finisher." No change of time, or place, can influence it's integrity and it's tendencies. The compass has recognised principles as visible as they are inexplicable—it has exhibited gradual alienations from the northern point, during more than a century; and seems to be now retracing the degrees of it's wandering; and, in approaching the pole, it has lately shewn fluctuations, the causes of which remain to be explained by philosophy: but the principle, so much misunderstood, and so much maligned, which we are now advocating, shames

the inconstancy of laws called natural, which have been laid down as unalterable—by pointing always, and every where, to one object—*Jesus.* Not that the possessor of this principle is unsusceptible of circumstances, indifferent to them, or unaffected by them. He is sent into the world to act a noble part there, while he shares the common lot of humanity. There, his principle is to be tried; and its worth demonstrated. Nor can it be imagined, that external things should not sometimes agitate a bosom, thus fixed upon spiritual pursuits. But, as the shaken compass feels every motion, and each movement acts upon it's finely-balanced needle, yet, after the temporary agitation, the trembling point settles towards the north—so, whatever assailing fears or hopes act upon the mind, the principle which directs it, returns still to the one only object capable of affording it satisfaction. And as the needle, thus true, must be first touched by the magnet to impart to it it's secret virtue—the principle, thus constant, is evidently derived from the Power to whom it always guides.

Revealed truths afford to *faith* it's proper exercise. It is of no less importance to state the subjects upon which the principle operates, and which give birth to it, than to define the principle itself. These are of a nature inexplicable

by any merely mental powers; and to be apprehended only by a principle as spiritual as themselves. The senses, and objects of sense, are adapted to each other. The reason, and subjects of reason, are mutually intellectual, and precisely accordant. But doctrines which are not cognizable by sense, nor attainable by reason, demand a faculty of their own, by which they may be appreciated and apprehended. And let not the sceptic exult, as though this concession involved the rationality of religion—it is most rational always to suppose faculties adapted to the subjects to which they are to be applied; and I do not see, if the being of God be admitted, and it be granted, as an inevitable corollary, that it is of infinite importance to man to know his duties to his Creator, how this knowledge is to be obtained, except by revelation, or how revelation can be supposed to act, except by faith. The things which we want to know, in such a connexion, lie beyond the line of nature; and reason sought them, in the exercise of all the brightness of her faculties, and the ardour of her inquiries, until baffled and wearied in her researches, without having discovered "the mystery which was "hid from ages and generations," she was compelled to desist, and to confess, that "the "world by wisdom knew not God." Then re-

velation interposed; and "life and immortality "were brought to light by the gospel." Nothing contrary to reason can be justly alleged against her; but we find every where, every thing that surpasses it. She leads us beyond the confines of nature, to lose ourselves in the Infinite—beyond material suns, to adore the uncreated Fountain of Light. She takes reason by the hand, as the companion of her way, till the powers of reason fail—and then, spreading her immortal pinions, bears the spirit into eternity, and places it at the foot of the throne of God. The object of faith leads us, therefore, to infer,

3. *It's necessity.* Lightly as it has been spoken of by those who profess, nevertheless, a profound respect for revealed truth, it is absolutely necessary to give efficacy to that truth. Religion consists in the knowledge of God, and obedience to him. Faith is necessary to appreciate the evidences which convey the former, and to furnish the motives essential to the action of the latter. The knowledge can alone be gathered from revelation. This is the axiom in which we are agreed, and upon which the reasoning must proceed. If this be questioned, it is by those who doubt the claims of revelation altogether—not by those who reverence the Bible as that revelation—and among whom the

discrepancy of opinion to which we allude exists. It is then granted on both sides that this needed information can be obtained only from revelation: but to learn from revelation what is truth, it must be accordingly *trusted* in it's testimony. It's doctrines are, from the sublimity of their nature, incapable of proof from sense and reason. They lie not within the circle of sensible objects, for they are spiritual: nor can be confined within the compass of reason, for they relate to things infinite, and are eternal. All our knowledge, and all our possession of those truths, must arise from an entire *trust* in the testimony of revelation; which, if we really believe according to it's just claims *as* revelation, founded upon undeniable evidence, must be paramount to all possible objections which reason might suggest. And, alas! for man—if he have not a stronger controul over his passions, than reason can exercise! His sins are not, for the most part, sins of ignorance—but his passions often set his reason at defiance, and tyrannize in defiance of his convictions. Where then is the ruling power—the presiding spirit that may "ride in the whirlwind, and direct the storm" while it rages—and hush it to sleep, not again to burst forth, and spread desolation over the moral world of man — where is this mighty energy? It is in *faith*—and it's influence over

these furious passions is shewn in the striking image of it's final predominance—" the lion shall lie down with the lamb." Accordingly *faith* is professedly the principle required in the gospel. " By grace are ye saved, through faith" —a declaration which concentrates the tenor of scripture testimony. More visibly to enforce it's necessity, as the great instrument which God deigns to employ, it was demanded in the working of miracles. Jesus, who did what he pleased, required it distinctly in the recipient. " If thou *canst* do any thing"—said once an afflicted and doubting parent—" have compassion on us, and help us." " If thou " canst *believe*," was the answer of Jesus; " all " things are possible to him that believeth." A reproof intended to put honour upon *faith* as the instrument which he chose, by which to effect salvation both temporal and eternal. It is essential, because he appointed it's instrumentality: for he deigned sometimes to work without calling it into exercise. He did this when he stopped the bier, raised the young man from the dead, and restored him to his widowed mother without solicitation—without requiring the exercise of this principle—without even explaining previously his benevolent intention. It's necessity, then, arises out of his appointment; since it is evident he can work without it.

And, indeed, it's production proves this; since he first works upon that heart into which he infuses this grace, which he has ordained as the instrument of salvation. For it is evident, that he extends the principle beyond miraculous transactions to the whole gospel scheme. "As "Moses lifted up the serpent in the wilderness, "so shall the Son of man be lifted up; that who- "soever *believeth* in him should not perish, but "have everlasting life." It enters, as a principle, into *all* our communion with Deity. "But "*without faith*, it is impossible to please him: "for he that cometh to God must believe that "he *is*, and that he is a rewarder of them that "diligently seek him." It is still further evident that faith is essential in cases, to which nothing else can possibly apply; cases which are not only probable, but not uncommon—and which are especially held in view, in the grant of the great system of salvation—provided for, also, in the "word of reconciliation." Draw near to the bed of the dying sinner—and tell me in what terms he should be addressed? It is mockery to talk of morals to him, whose past life has been employed in the violation of them. It is insult to plead reformation with him, whose past time cannot be recalled, and to whom no future remains to be redeemed. Will you then retire, and abandon the case as hopeless? Will

you deepen the shadows of death by plunging him into the gulf of absolute despondency? His friends cannot journey with him through the valley; and will you resign him to despair, as the " companion of his way?" Is this consistent with the " bowels of compassion" and " tender " mercies" enjoined upon all christians, but more especially upon the minister of religion? You will not, you dare not, say—with the salvation of the dying thief full before you--that this case, desperate as it appears, is " past help, past hope, past cure!" You will not venture even to insinuate that there is less love in the heart of the Saviour, towards his perishing creatures, now that he is seated upon his throne, than filled it when he hung upon the cross. You will not presume to fix limits to the compassion that has no boundaries, but the wants of the universe, to it's exercise--and the nature of which is as infinite as the Deity whose attribute it is. You will refer him, then, to the mercy of God. But God has himself prescribed the channel through which that mercy shall flow; and he who saves, has fixed the way in which he will save. Ah, we must resort to the old principle—we must say to the dying offender, who turns upon us an eager eye, the penetrating glances of which are sharpened by the agonies of dissolution, " Believe " in the Lord Jesus Christ, and thou shalt be

" saved." It is not the shibboleth of a party, but it is the decision of Deity. " He that believeth " on the Son, hath everlasting life; but he that " believeth not the Son, shall not see life—but " the wrath of God abideth on him." I have no alternative—I must abandon the sinner to despair, or I must place before him the faith that alone can save him. For the first, I have no authority—the last is my indispensable duty. I dare not pronounce upon this case—it is not my province: I dare not despair of it, while Jesus says, " Whosoever cometh unto me, I " will in no wise cast out." I am only certain that the salvation, of which I must not despair, although I cannot confidently speak, if effected at all, must be by the instrumentality of faith; and that otherwise the case is plainly hopeless. It is also certain, that the faith which saves the man, if he *be* saved, is of that living character which would produce fruits of holiness, if time were allowed for that production, otherwise it is not saving faith; and it cannot be denied that God may produce such a principle in the heart of the dying sinner, although no opportunity may be allowed for it's development—by it's effects.

In reviewing what has been said, I am perfectly aware, that in speaking of faith as a living principle identified with good works, I have

reasoned neither philosophically nor systematically, strictly speaking—nor did I intend it: but I affirm that I have argued *scripturally*, which is precisely what I *did* intend. Philosophically, faith regards the understanding exclusively; it is the repose of the judgment upon testimony; it is trust in the veracity of another. Systematically, even in theology, it would be said—that faith primarily signifies *assent* to truth abstractedly; that it is associated with *affiance* in the salvation thus admitted; and that, when all it's evidences are brought to bear upon this acceptance of the good believed, it induces *assurance* of a personal interest in the provision of mercy. I consider these distinctions as correct, and that *affiance* is, therefore, the saving principle. But I have not been anxious to preserve these distinctions. For revelation was not given to suit philosophical speculation; nor can be bound down to system. It's definitions are practical. It is less anxious to distinguish between the principle and the effect, than to identify these, by proving that the last is necessary to the first, and the former to the latter. In short, it considers *that* without which a thing is not, as essential to it, and a part of it; and "what God hath joined together, let not man "put asunder." Faith, and it's fruits, are so conjoined as to be identified: and "wilt thou

"know, O vain man, that faith without works is "dead?" The advantage of this scriptural view of the subject, philosophically inaccurate as it may appear, is, that we have anticipated in the discussion of the principle, what would otherwise now have remained to be proved:—and these concessions being granted, it is easy to shew,

Secondly, That faith in revealed truths *is* inseparable from holiness of character. It is one broad, but inevitable inference from all that has preceded. Illustration, not evidence, must be produced—the last is in the statement, if that statement have been fairly made out.

1. *It's efficacy*—strikes us as an important feature. It embraces all possible circumstances. It meets nature at the closing grave, and speaking in the person of the Redeemer, says —"I am the resurrection and the life—he that "believeth in me, though he were dead, yet "shall he live; and whosoever liveth and *be-* "*lieveth* in me, shall never die. *Believest* thou "this?" The result is, not the suppression of human feeling; but the great advantage of learning to sorrow, "not even as others, who "have no hope." It stands, like a ministering angel, by the dying bed of the individual himself, catching the last sigh, drying the starting tear, wiping away the cold dew from the fore-

head, pointing the final hope, and saying, still in the person of it's source and consummator— "Fear not, I am with thee; be not dismayed, I "am thy God—I will strengthen thee, yea, I will "help thee, yea, I will uphold thee, with the right "hand of my righteousness." The result is, the triumphant reply, "O death, where is thy sting? "O grave, where is thy victory?" It embraces all time, with all it's varieties: and teaches the christian to say—"I have all things and abound; "I have learned in every state, therewith to be "content." It comprehends all futurity—for "Faith is the substance of things hoped for, the "evidence of things not seen." It is the support of the christian life—"The life that I live in "the flesh, I live by the faith of the Son of God, "who loved me, and gave himself for me." It is the secret of his superiority—"This is the "victory that overcometh the world, even our "faith." It is the triumph of his dying moments—"The sting of death is sin, and the "strength of sin is the law; but thanks be to "God, who giveth us the victory, through our "Lord Jesus Christ." It shall be crowned with "glory, and honour, and immortality" hereafter. He who promised, "where I am, there "shall ye be also," lays upon us "no other bur-"den than that we have already," a momentary conflict as inducing an eternal reward; and

says, " hold fast till I come." How shall this be effected? Faith is still the instrument. "Shew- " ing all good fidelity, that we may adorn the " doctrine of God our Saviour in all things. For " the grace of God that bringeth salvation hath " appeared unto all men, teaching us, that de- " nying ungodliness and worldly lusts, we " should live soberly, righteously, and godly in " this present world:" and observe the attitude of faith—" Looking for that blessed hope " and the glorious appearing of the great God " and our Saviour Jesus Christ; who gave him- " self for us, that he might redeem us from all " iniquity, and purify unto himself a peculiar " people, zealous of good works." We perceive hence

2. *It's influence.* And upon this single passage we are willing to rest it, in concurrence with all that has preceded. The hope of the Saviour's appearance, is but another term for the expectation of the accomplishment of the evidence of that important event, the precise object of faith in it's consummation. The redemption effected by the sacrifice of Christ--the substance of the gospel, and the ground of faith--is affirmed distinctly to be a redemption " from " all iniquity." It will follow, that in so far as we believe this doctrine, it's effect must produce correspondent holiness—unless indeed we

can suppose that "Christ died in vain." But it is not enough to state the general effect—the principle of faith working upon this sublime fact, is shewn to have an extraordinary and universal influence upon the character, in producing active obedience. It first forms a broad and visible distinction between it's recipient and mankind in general—it constitutes "a peculiar "people:" it then inspires the characters thus formed with a noble ambition, and imparts to them a glorious consistency—"zealous of good "works." "But wilt thou know, O vain man, "that faith without works is dead?"—Surely we may stop here—and, if the testimony of an inspired apostle be any thing, conclude, that Faith in Revealed Truths is inseparable from Holiness of Character. It remains only to glance at

3. *It's issue:* and here indeed we witness the triumphs of faith. Owing not her origin to earth, she never seeks her consummation here. Conscious of her celestial birth, she springs always forward to her native heavens. Surrounded by the fading elements of a material nature, she exults in conscious immortality. All spirit, she tramples matter under foot. She carries us back, in tracing the origin of creation, beyond the sensible forms of matter; and furnishes that history which reason could not supply.

" *Through faith* we understand that the worlds " were framed by the word of God, so that " things which are seen, were not made of " things which do appear."—In all her pilgrimage with man, she draws her hopes and fears, her joys and sorrows, her motives and impulses, from her own eternity. And at the consummation of all things, she finds her issue—and the christian his reward—" receiving *the end of his* " *faith, even the salvation of his soul.*" Then, when the pillars which prop the universe are plucked from their base, and the mighty ruins are scattered around her; when every island, mountain, and rock is removed, and the ashes of the material world are strewed beneath her—Faith stands fearless and unshaken, expecting her inheritance—even " new heavens " and a new earth, wherein dwelleth righteous- " ness."

HYMN I.

THE Spirit breathes upon the word,
And brings the truth to sight;
Precepts and promises afford
A sanctifying light.

A glory gilds the sacred page,
Majestic like the sun;
It gives a light to every age,
It gives, but borrows none.

The hand that gave it, still supplies
The gracious light and heat:
His truths upon the nations rise,
They rise, but never set.

Let everlasting thanks be thine,
For such a bright display,
As makes a world of darkness shine
With beams of heavenly day.

My soul rejoices to pursue
The steps of him I love;
'Till glory breaks upon my view.
In brighter worlds above.

COWPER.

Collyer's Supplement, Hy. 287.

HYMN II.

HOLY Lord God! I love thy truth,
Nor dare thy least commandment slight;
Yet pierc'd by sin, the serpent's tooth,
I mourn the anguish of the bite.

But though the poison lurks within,
Hope bids me still with patience wait,
Till death shall set me free from sin—
Free from the only thing I hate!

Had I a throne above the rest,
Where angels and archangels dwell,
One sin, unslain within my breast,
Would make that heaven as dark as hell.

The prisoner, sent to breathe fresh air,
And bless'd with liberty again,
Would mourn, were he condemn'd to bear
One link of all his former chain.

But oh! no foe invades the bliss,
When glory crowns the christian's head;
One view of Jesus as he is,
Will strike all sin for ever dead.

COWPER.

Collyer's Supplement, Hy. 301.

HYMN III.

THE Lord receives his highest praise
From humble minds and hearts sincere;
While all the loud professor says
Offends the righteous Judge's ear.

To walk as children of the day,
To mark the precept's holy light,
To wage the warfare, watch and pray,
Shew who are pleasing in his sight.

Not words alone, it cost the Lord,
To purchase pardon for his own;
Nor will a soul, by grace restor'd,
Return the Saviour words alone.

With golden bells, the priestly vest,
And rich pomegranates border'd round,
The need of holiness express'd,
And call'd for fruit, as well as sound.

Easy, indeed, it were to reach
A mansion in the courts above,
If swelling words and fluent speech
Might serve, instead of faith and love!

But none shall gain the blissful place,
Or God's unclouded glory see,
Who talk of free and sovereign grace,
Unless that grace has made *them* free.

COWPER.

Collyer's Supplement, Hy. 303.

DIVISION II.

RELIGIOUS DUTIES

LECT. V.

LOVE TO GOD.

MATT. xxii. 37—40.

Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets.

We may rest satisfied of the necessity and propriety of the great principles advanced in this most striking passage, when we recollect that it is the eternal Legislator himself who is thus giving us the sum total of all his commandments. It would seem impossible to divide the subject of this Lecture from the admission of the being of God, and the testimony to his benevolence arising out of the order of nature. Every thing around us displays the benefactor, and seems influenced by a corresponding sentiment of gratitude and affection.

The Creator, when he had consummated his mighty work, regarded the whole with paternal complacency; and pronounced upon the entire series of operation, as well the most minute as the most magnificent, a sentence of approbation: "And God saw every thing that "he had made; and, behold, it was *very good.*" The applause was founded, not in partiality, but in justice and truth. The end crowned the work; and the conclusion was deduced alike from the harmony of the parts, and the integrity of the whole. We may easily conceive what must have been primeval perfection, when so much beauty, splendour, and excellence remain, in defiance of the ravages of sin, and the inroads of misery. Heaven's own hand-writing is yet legible over the whole face of nature; notwithstanding the efforts of the grand enemies of God and of man to efface it. Still "the heavens declare the glory of God: "and the firmament sheweth forth his handy "work. Day unto day uttereth speech, and "night unto night sheweth knowledge. There "is no speech nor language where their voice "is not heard. Their line is gone out through "all the earth, and their words to the end of "the world." From the smallest particle to the most glorious orb—from whatever may be imagined the central point, to whatever can be

considered the utter circumference of material nature, the same evidence is gathered, the same testimony is borne, the same language is spoken. The blue-bell which decorates the lonely isle, or blossoms on the desolate heath—the coronet of wild flowers encircling the thunder-splintered pinnacle of the hoary rock, or hanging their chains of azure, scarlet, and gold over it's rugged breast—speak as much the bounty and the paternal care of the Deity, as the "crooked serpent" encircling the pole, and the bright constellations which lead the seasons forth in their respective order. And who can walk forth in the bosom of such a creation, surrounded with the instances of his care and goodness, from the most simple and elementary forms of nature, up to the most elevated, and even inconceivable distribution of it's parts, without admiring and loving the Creator?

"These are thy glorious works, Parent of good,
"Almighty, thine this universal frame,
"Thus wondrous fair: thyself how wond'rous then—
"Unspeakable—who sitt'st above these heavens
"To us invisible, or dimly seen
"In these thy lowest works; yet these declare
"Thy goodness beyond thought, and power divine!"—

And when we add to these transcendent witnesses to paternal Deity, the recollection of

a Providence which governs them — which educes good unmerited, out of the evil which sin has entailed upon offending man, and with which it has stained the fair face of nature—a Providence which extends to every part of the creation, and feeds the sparrow, clothes the meadow, guards the worm, while it is exhaustless in it's treasures, and constant in it's supplies—the parental character of God becomes so apparent and so affecting, that not to love him is to sin against nature, reason, and ourselves, as the first and largest participators of these filial privileges. The subject of the Lecture,

LOVE TO GOD—

is evidently founded in reason and gratitude; and the creation enforces the requisition of the great Legislator: "Thou shalt love the Lord "thy God, with all thy heart, and with all thy "soul, and with all thy mind. This is the first "and great commandment. And the second "is like unto it, Thou shalt love thy neigh-"bour as thyself. On these two command-"ments hang all the law and the prophets." In proceeding to illustrate and enforce this sublime principle, we shall endeavour to place before you, briefly and plainly—It's Nature, it's Obligation, and it's Influence.

First, the Nature of this principle. For that which is at present assumed, must be established by evidence, as we proceed to

1. *It's Definition.* Love to God is a *principle*, not a *passion*—a principle, however, which regulates the passions, while it subordinates all the affections to itself—teaching them to move, whatever be the object beloved beside, under the control of this master-influence. Too much of passion has been sometimes indiscreetly suffered to mingle with this purely spiritual principle: the imagination has been more active, not merely than the understanding, but even than the heart: and because it is necessary to borrow sensible forms to embody spiritual subjects; and to employ imagery, furnished by things visible, to represent the uncreated and invisible Fountain of Being — that which is sensible has been sunk into that which is sensual, and strange and unhallowed fire has been presumptuously offered upon the altar of the God of purity himself. The mystics of a former age, mistaking passion for principle, in relation to the most illustrious of all subjects, addressed the Deity in terms that could not befit the spirituality of the object of their adoration, because borrowed from the expressions of a pure, indeed, but merely earthly affection —or, more properly speaking, it was the lan-

guage of passion rather than of affection. Out of so unguarded a system, abuses could not fail to arise; and as men always pass from one extreme to another, this error, so much to be lamented, gave rise to another, if possible, still more fatal; when, in the attempt to expel the passions from religion, the affections became extinguished also; and nothing remained but a cold, barren, unfruitful speculation, calculating upon religious truth as a mathematical problem; which shed a moonlight beam upon the judgment, without melting the heart; and in labouring to prove religion not to be passion, forgot that it is principle.

This re-action could not long continue, without discovering it's pernicious tendency. On every side appeared a waste of moral desolation; so dreary, as almost to excite regret for the withdrawment of the glowing landscape and fervid heat of the passions. The most eminent men set themselves to inquire after the legitimate employment of the affections in religion; and even to admit the passions, in submission to these—to fix the boundaries of the former, laying due restraints upon the latter. The abuses on both sides had rendered this a difficult inquiry—even beyond the original delicacy of the subject itself. Those who withdrew the passions from religion, could not al-

ways withhold them from the controversy; and those who pleaded for the affections, found sometimes no small difficulty in bringing them to bear upon their antagonists. In this, as in all other cases of religious controversy, time has laid asleep local prejudices, and personal animosities; and religion, always the same, unwounded by her enemies, and independent of her friends, stands forth in all her native dignity and immortality, advancing her original and unalienable rights, and claiming the whole soul of man as her sovereignty. Apart from the conflicts of parties, and the collision of passions necessarily called forth by controversy, we have considerable advantage in examining this question; and may avail ourselves of all the light of a former age, without it's heat. It would seem, from the text, that there is nothing in man that ought not to be consecrated to the Deity. His body should become "the "temple of the Holy Ghost"—and his "mem- "bers instruments of righteousness unto holi- "ness." His affections should be supremely set upon God, under the influence of a spirituality of mind, imparted by the Holy Spirit, and marked by fervent devotion: and his passions, withdrawn from that which is evil, restrained within the limits of a holy obedience, regulated by a principle of purity, should be

directed against whatever is hateful to God, corrupt in it's own nature, unholy in it's influence, and destructive in it's consequences. We cannot now enter into a detail of the means by which these may be subjected to religious purposes, and so governed as to produce benefit instead of injury to their possessor and to the great cause of godliness; but we may gather from the whole *a definition* of what is included in *love to God.* It is a divine principle, implanted in the heart of the creature by the Holy Spirit, inducing profound reverence of God, the highest esteem of him, the most earnest desire to please him, and supreme delight in him, as the chief good. He is adored as Deity, admired as the fountain of all excellence, revered as a sovereign, and beloved as a parent. Such is the principle, surpassing all conception, and to be known only by it's operation: but in order yet more distinctly to apprehend it, let us observe,

2. *It's Extent.* "Thou shalt love the Lord "thy God, with all thy heart, and with all thy "soul, and with all thy mind"—another Evangelist* adds—"and with all thy strength:" the latter is in the original precept—"with all thy

* Mark xii. 30.

"might;" while it pleased Jesus to expand the commandment, even in form, by the addition of the term "*mind,*" to the expressions of Moses; in order to shew, not merely the occupation of the *whole soul* in this duty, but the influence of the principle distinctly upon *every faculty;* and the Lawgiver had an unquestionable right to extend his own law—a concession which cannot possibly be made to any one except the legislator himself. We are not, therefore, to consider these as a reduplication of terms without meaning, or merely intended to strengthen the common principle; but as distinguishing the faculties principally called into action, and specifically demanding the homage of the entire spirit, with all it's powers. *The mind* seems to intend *the judgment;* and Deity must stand highest in the estimation of the understanding. Affection is said to blind the reason: but this must be passion, not principle. Principle will act alone with right reason; and derives it's homage from a sound understanding. This is indisputably the characteristic of love to God —it is most rational, and agrees with the most unquestionable deductions of the judgment. *The soul,* which usually intends the entire spirit, with all it's faculties and energies, may here perhaps intend more distinctly *the will,* as that power which commands and guides the whole.

To subjugate the will to the divine sovereignty, is indeed to take possession of the whole man, and to establish an undisputed empire over the intellectual and moral world within him. *The heart* obviously designates *the affections.* The action of these, for the most part, is most sensibly felt by the heart; and produces such physical impressions, as have suggested to all ages, and to all nations, to consider it as the seat of the affections, and to employ it constantly as the image under which they may be best expressed. This is the invariable practice, especially of the Scriptures; and their use of this word includes alike the passions and the affections. *The strength* clearly implies the combination of all the energies of the spirit, superior or inferior, extending to all the passions, in the service of God, and in subordination to this principle of love to him; and we may easily perceive the force of the requisition, although it is difficult to search out it's extent, when the whole of each of these grand powers of the spirit is demanded, and the union of *all* is supposed essential to love to God. We cannot, therefore, but be impressed with a conviction of,

3. *It's Sublimity.* The expressions of this wonderful passage convey the sentiment which I have named, beyond any powers of human

conception. What an affection must that be, which captivates the judgment, directs the will, controls the passions, commands all the faculties of the human spirit! What a service must that be, into which the whole soul is thrown, and all the energies which it can rouse into action, are employed! What constitutes a hero? or a statesman? or a scholar? Not that the man is placed in auspicious circumstances, but that he has the heart to avail himself of them. He excels in that precise point, to which the energies of his mind are spontaneously directed. The difference between a work which is followed with skill and fidelity, without exciting any particular interest, beyond an immediate and conscientious sense of duty—and that into which the man's choice, taste, and zeal throw all the powers of his spirit—is so great and so palpable, that it were vain to attempt to impart force to the conviction which they themselves produce. Apply this simple fact, to the present subject. The wide and essential difference between religious observances merely admitted, and the homage which flows from the heart, constitutes the genuine distinction between profession and religion; and shews the sublimity of the principle so strongly inculcated in the text:—"Thou shalt love the Lord thy

"God, with all thy heart, and with all thy soul, "and with all thy mind. This is the first and "great commandment. And the second is like "unto it, Thou shalt love thy neighbour as "thyself. On these two commandments hang "all the law and the prophets."

This passage shews,

Secondly, the Obligations of this principle. Love to God is,

1. *The great commandment.* It is the first in point of importance—and takes the lead in the *moral code.* It is the part of a sovereign and of a parent, never to forget what is due to himself. He who relinquishes his own rights in society, disorganizes the whole, and ruins the individual to whom the unwise and unjust concession is made. A variety of sublime passages, in which the Deity is represented as employing human language in condescension to our limited apprehension, tend to prove the inflexible dignity with which he always sustains his own rights. "He will not give his glory to "another." He is, therefore, said to be "a "jealous God"—to be "provoked to anger"—when regard to the creature usurps the honour due to the Creator. And granting, what is most obvious, that this is figurative language, adapted to our conceptions and limited facul-

ties—the principle illustrated and enforced by it cannot be mistaken—to love God is "the "first and great commandment."

It is the first also in *the order of nature:* and we have here another instance in which the revealed law, and the law of our natural being, are coincident. This is a sentiment which we may carry to a wide extent; and seems to be lost sight of by some moralists and divines; as though God wrote one precept in the heart of man, and another, and opposite one, on the page of inspiration. We grant, indeed, alas! that sin has obscured the original law: but it has never been able wholly to obliterate it. Some faint traces have remained, in every age, and in every country, upon the conscience, of the characters written by the finger of God, at the beginning; and revelation was afforded, not to efface that which remained, but to restore the primitive impression, to enlarge the precept, and to give it new sanctions. It begins, therefore, by retracing "the first and great commandment"—and demanding from the creature the homage due to the Creator; while it distinctly states his righteous requisitions, furnishes the subject with new motives of obedience, and directs him whither to resort in order to derive alike the power and the will.

It is the first, as *all others* subordinated to

it, *are* likewise *dependent upon it.* We have no hold upon the individual who renounces his allegiance to his Creator. Society has no alternative, but to regard him as a man who may be an enemy, because his principles are hostile to nature and to order, to reason and to conscience. What shall bind *him* as a subject to his sovereign, as a child to his parent, as a husband to his wife, as a servant to his master, who has set at nought his obligations to his God? Beyond this, it is the law of the universal Parent, that no observances can be substituted for this principle of attachment to him. "The scribe said to him, Well, master, "thou hast said the truth: for there is one "God: and there is none other but he; and to "love him with all the heart, and with all the "understanding, and with all the soul, and "with all the strength, and to love his neigh-"bour as himself, is more than all whole burnt-"offerings and sacrifices."—We shall soon see how decidedly this principle will act upon the various departments of human life; but without it all is vain; duty becomes a system of speculation: it lacks it's spring and it's standard—it's law and it's motive; and the man is at sea, without star or compass, chart, pilot, or rudder.

2. *It is most reasonable, and most simple.* The *reason* of it is interwoven with the very ele-

ments of our being. Water seeks the level of it's fountain, and never fails to reach it. Fire ascends towards it's source, and constantly points to it's celestial origin. All bodies acknowledge their law of gravity; and those which are earthly, tend to the centre of that orb, of whose materials they are composed. As it is impossible for man to be without a creator, it would be unnatural for him to live without a recognition of the fountain of his being. A state of separation from God, whether of judgment or of life, is an unnatural, as well as a criminal state; and proves itself to be so, by disorganizing the symmetry of nature, and interrupting it's course. The man who is an enemy to God, is at war with all his species: the whole creation shrinks from him as a monster; and woe be to the state, or the domestic circle, that trusts him! woe to the spirit that unbosoms itself to him! circumstances may keep him honest, but his morals are uncertain, because they want principle. Perhaps even the *purity* of this principle is scarcely more characteristic than it's *simplicity*. No philosophical speculations cloud it with obscurity. It is revealed—and with an accuracy and precision, which enables it to apply itself to all the changes of human life, and all the varieties of individual circumstances, with equal clearness and success. Hu-

man laws require subsequent expository enactments; but this law is so plain, that it cannot be mistaken—so comprehensive, that it embraces every relation, every duty, and every condition. It is without complication, embarassment, or doubt. So evident, as to be upon a level with the weakest understanding—so sublime, as to include all moral duties, and employ the ceaseless activity of a spirit the most ardent, and the most aspiring. It includes it's authority in it's very language: it speaks the Lawgiver in the precept; and it affords ample scope to all the intellectual and moral powers of man. "Thou shalt love the Lord thy God, "with all thy heart, and with all thy mind, and "with all thy soul, and with all thy strength."

3. *It is most powerful, binding, and endearing.* As to it's *energy*—no human claims can compare with it. I owe unceasing attention, and inextinguishable love to the mother who bore me, who nourished me at her breast, who carried me in her arms, who nursed me on her knees, who made her bosom my pillow, and who watched over me with the tenderest anxiety, and the most unslumbering assiduity. This is a debt of gratitude which I can never repay. The father too, whose prayers consecrated my infancy—whose manly eyes, suffused with tears of affection, met my earliest intellectual recog-

nition—who was never a coward, but for me—but who felt all the energies of his mind shaken, when he thought what might be my future lot in life, when his arm could no longer protect me, and death should stay the agitated and affectionate pulses of his heart—I can never recompense his solicitude. But my father and my mother are only the instruments of my existence—God is the fountain of it; and his tenderness as infinitely surpasses their's, as his nature. He does not think it enough to say, "Like as a father pitieth his children, the Lord "pitieth them that fear him:" he borrows the image of his tenderness from the softer sex—and says, "As one whom his mother comfort-"eth, so will I comfort you." And then to shew how surpassing is his affection, in it's nature, delicacy, and extent, he asks—"Can a "woman forget her sucking child, that she "should not have compassion upon the son of "her womb?—Yea, she *may* forget; yet will "*I* not forget thee:—behold, I have graven thee "upon the palms of my hands." How *endearing*, then, is a principle which seizes the most gentle and attractive of human relations, and shews them all infinitely inferior to the subject intended to be illustrated! How touching the consideration, that the purest, and at the same moment the most powerful of human affections,

are all dead and feeble in comparison with the unchangeable and immeasurable love of the Father of the families of mankind towards his rebellious children—a love of such inconceivable intensity, that he "gave his only-begotten Son, "that whosoever believeth in him should not "perish, but have everlasting life!" How far does this exhibition surpass the most distinguished exhibitions of paternal or maternal love! Human affection had never so great a sacrifice within it's power: and had it possessed the gift, it is problematical whether it would have made the sacrifice. Here is nothing uncertain—the grant has been made—and eternal gratitude is too poor a return for it. That the principle is *binding*, which is founded upon such facts, seems to admit of no dispute. It's influence may be resisted, but it's justice cannot be disputed. If this be yielded, upon what shall we establish the least disputable, and most important claims of society? Who can build upon filial affection? upon domestic endearments? upon loyalty of principle?—if this obligation to Deity be once renounced? Who can expect to secure to the creature that which is withheld from the Creator? Who can expect, as a sovereign, or a parent, or a friend, to receive the homage which is denied to God? Listen while he pleads his rights. "If I be a master,

" where is my fear? If I be a father, where is " mine honour?" " Thou shalt love the Lord " thy God, with all thy heart, and with all thy " soul, and with all thy mind, and with all thy " strength." The text suggests—

Thirdly, The Influence of this principle. Observe,

1. *The connexion between the commandments.* " *This* is the *first* and great commandment. " And the *second* is like unto it, Thou shalt " love thy neighbour as thyself. On these two " commandments, hang all the law and the pro- " phets." That is—the whole of revelation, as it then existed: the law and the prophets comprising the entire volume. Two things are evident. It is obvious, that all principles regarding God, had a benevolent aspect upon man. His homage was demanded, not as necessary to the being receiving it, but as important to the individual offering it—as it taught him relative duty upon an infinite scale. Deity deigned to enforce our obligations to him, that we might learn to appreciate our debts to each other. He defined the nature, fixed the boundaries, established the principle, and exhibited the claims, of reciprocal affections and services, by first asserting his own rights, and then turning our attention upon the respective and just expectations of nature and society. He further

taught us, that he considers his own rights unhonoured, while those of relation are slighted. He is himself wounded, in the insulted parent, the deserted wife, the neglected child, the abused friend, the defrauded servant. He will visit for these things—he will finally say, "Inasmuch as ye have not done it unto one of "the least of those, ye have not done it unto "*me!*" He also teaches us, that all ceremonial observances, and external purifications, were but typical of a will trained to obedience, and a spirit the subject of sanctification. These are all tendered, and all regarded, in vain, except the heart and the life recommend them. By external forms of devotion, he has symbolized spirituality of mind; and if the spiritual sacrifice be absent, the external observance is unacceptable. The altar may be erected, and the offering laid: but it wants the fire to descend from heaven, to consume it. "Thou "shalt love the Lord thy God, with all thy "heart, and with all thy soul, and with all thy "mind, and with all thy strength."

2. *The comprehension of duty*, contained in this commandment, demands our attention. "Thou shalt love thy neighbour as thyself." It regards both the object of our duty, and the extent of it. The *object*—is a large one. "Thy "neighbour," awakens social feelings, and di-

rects our best offices primarily to those, who are within the more immediate circle of our connexion. In this christianity distinguishes itself from modern philosophy; which, affecting an universal philanthropy, trampled upon home interests and natural affections. It theoretically projected the moral cultivation of the world; and commenced it's disastrous and ruinous career, by plucking up the hedge planted around the domestic and social enclosure. It made attention to the individual a crime, while it boasted of love to the species. Revelation advances hand in hand with nature. It's auspicious influence begins at home. It is felt first by the family—then in the neighbourhood. It acknowledges patriotism, without forgetting humanity: and serves the cause of universal benevolence, by cherishing the charities of natural connexion. But here it does not rest—nor was ever designed to stay it's beneficent purpose. Every human being is my neighbour, when that human being is in want, and I have it in my power to succour him. It more than adopts the maxim of the heathen poet—" I am a man, " and nothing human is foreign from my heart." It turns sentiment into action—and urges conviction to exertion. It writes upon the heart, " Pure religion and undefiled, from God even " the Father is this—to visit the fatherless and

" the widow in their affliction, and to keep " himself unspotted from the world." Matchless combination! The God of purity, who demands the sanctity of his creatures, and says, " Without holiness shall no man see the " Lord;" is also the God of love—and commands, " Be ye kindly affectioned one towards " another. Thou shalt love thy neighbour as " thyself."

How *extensive*, and yet how easy is this rule! It is not difficult for me ever to decide what I owe to another, if I place myself but for a moment in his circumstances, and ask what I should desire from another in a similar situation. And I have not discharged my duty towards my neighbour, and therefore not towards my God, if I have ever withheld the countenance and kindness, which I should have desired from him; or refused him the benevolence, which my heart cherished for itself. Let the man who has done most for society, measure himself by this grand rule, and say, whether he has done enough? Even the most active must stand convicted of sloth, and the most generous, of comparative selfishness—the most disinterested will find something to resign—and the most industrious something unperformed. The most brilliant graces need to be burnished into a brighter lustre; and the most ardent af-

fections to be fanned into a flame more intense. "Thou shalt love thy neighbour as thyself."

3. *The certainty of this result from the principle.* We might argue from the union which God has irrevocably established between religious and relative duty. He has interwoven their obligations—he has made common cause with man. But actual results place the question beyond all dispute. Wherever christianity has flourished, mercy has reigned. She has imparted to our country her proudest superiority. It is not the superiority of her genius—although the fame of her children has filled all lands, and gone forth to the end of the world. It is not the superiority of her arms—although she has carried her thunder to the most distant climes, and subjected to herself the world of waters. But it is the superiority of her charities. She is satisfied to yield to matchless Greece, to imperial Rome, and to many a modern state, the splendour of palaces, and the magnificent monuments of architectural skill: but she yields to none, she surpasses all, in her beneficence; and she subordinates even the arts to her compassion, and displays the fairest and most perfect models of their excellence in her houses of mercy. This is her living temple—consecrated to the God to whom she owes her liberties—and from whom she received the com-

mand, "Thou shalt love thy neighbour as "thyself."

Exulting in his favour, and adopting love to him as the principle of our lives, we shall find that the enlargement of the action must correspond with the infinity of it's source. Overstepping the limits of political demarcation, it will find a brother in every country: immortal as the Deity from whom it emanates, it will triumph over age and infirmity—and we shall "not be weary in well-doing;" conscious of it's source, it will live amidst the agonies of death; and rising above the tomb, it will find it's centre in God himself, and it's full expansion, it's unfettered exercise, amidst the sinless ranks of angels, the spirits of the just made perfect, the glorious inhabitants of heaven, in a world where love, and love alone, for ever reigns.

HYMN I.

FAR from the world, O Lord, I flee,
From strife and tumult far;
From scenes where Satan wages still
His most successful war.

The calm retreat, the silent shade,
With prayer and praise agree;
And seem, by thy sweet bounty, made
For those who follow thee.

There, if thy Spirit touch the soul,
And grace her mean abode,
Oh, with what peace, and joy, and love,
She communes with her God!

There, like the nightingale, she pours
Her solitary lays;
Nor asks a witness of her song,
Nor thirsts for human praise.

Author and Guardian of my life,
Sweet Source of light divine,
And (all harmonious names in one)
My Saviour, thou art mine!

What thanks I owe thee, and what love,
A boundless, and less store,
Shall echo through the realms above,
When time shall be no more!

COWPER.

Collyer's Supplement, Hy. 296.

HYMN II.

HONOUR and happiness unite
To make the christian's name a praise:
How fair the scene, how clear the light,
That fills the remnant of his days!

A kingly character he bears,
No change his priestly office knows;
Unfading is the crown he wears,
His joys can never reach a close.

Adorn'd with glory from on high,
Salvation shines upon his face;
His robe is of th' ethereal die,
His steps are dignity and grace.

Inferior honours he disdains,
Nor stoops to take applause from earth:
The King of kings himself maintains
Th' expenses of his heavenly birth.

The noblest creature seen below,
Ordain'd to fill a throne above;
God gives him all he can bestow,
His kingdom of eternal love!

My soul is ravish'd at the thought!
Methinks from earth I see him rise!
Angels congratulate his lot,
And shout him welcome to the skies!

COWPER.

Collyer's Supplement, Hy. 297.

HYMN III.

THUS saith the first, the great command,
" Let all thy inward powers unite
" To love thy Maker, and thy God,
" With utmost vigour and delight.

" Then shall thy neighbour next in place
" Share thine affection and esteem;
" And let thy kindness to thyself
" Measure and rule thy love to him."

This is the sense that Moses spoke,
This did the prophets preach and prove:
For want of this the law is broke,
And the whole law 's fulfill'd by love.

But, O! how base our passions are!
How cold our charity and zeal!
Lord, fill our souls with heavenly fire,
Or we shall ne'er perform thy will!

DR. WATTS.

116*th Hy. B. I.*

LECTURE VI.

WORSHIP OF GOD.

MATTH. iv. 10.

Thou shalt worship the Lord thy God, and him only shalt thou serve.

It is not possible, at this time, to enter largely into the mysterious circumstances connected with this passage; nor would it be proper to pass them over wholly in silence. The temptation of our Lord has been the frequent subject of many anxious inquiries; and has afforded occasion to some indecent objections. It has been treated, in some of it's particulars, with a levity, altogether unsuitable to the august personage to whom it relates, and to the sublime end which it secured. Curiosity has also vainly endeavoured to pry into it's secret purposes, and the imagination to supply more than the wisdom of God has thought proper to reveal. Difficulties confessedly attached to the event, have induced some to regard the entire transaction but as a vision; and similar reasons have suggested a solution of the mysterious circum-

stances of the fall of man, not unlike—by proposing to consider it also as allegorical. Whatever ingenuity may be exercised in pursuing both these plausible theories, relative to these great events respectively, inextricable perplexities will still be found attached to the one and to the other: and it were not easy to choose between rival theories projected, as a solution of that which, at last, can never be solved, even if it were permitted to us to speculate beyond the express letter of the scripture. But the great objection against supposing the narrative of the fall to be allegorical, and the temptation of Christ to have been visionary—is, that these interpretations receive no countenance from the sacred historians themselves. They are related in terms suited to history, but not to allegory; they are never referred to as either parable or vision; but constantly as facts in themselves, analogous with other events of equal importance, or illustrative of other known and plain transactions. If the concession be made in these instances, it is impossible to say where it will stop: and, by a parity of reasoning, the whole historical facts of revelation might be turned into allegory, and the whole of it's miracles into visions. One part of our Lord's temptation seems obviously visionary—the bringing before him the pomp and glory of em-

pire, as associated with the existing kingdoms of the world; and this supposition appears to be intimated by the expression employed by St. Luke, who says, it was done " in a moment of time"—nor could the whole be really seen from any one spot, however elevated, from the very shape of the earth as a sphere—or commanded by the eye, even had they been drawn out as on a plain: but a scenical representation of them might pass before the sight, and would form, in it's splendour, a striking and imposing contrast, to the horrid wilds and frightful solitude of the desert. For the rest of these memorable transactions no such conclusion is necessary; nor is there the slightest ground from the language of the sacred historian, to suppose them otherwise than real. The wilderness referred to, is probably that gloomy waste near Jordan; of which travellers speak as presenting features of the most terrific desolation; whose high and barren mountains, with their crags and precipices seem to indicate some violent convulsions of nature to have taken place—and where Jesus himself lays the scene of his beautiful and affecting parable of the good Samaritan. Thither the Messiah retired after his baptism, under the impulses of the Holy Spirit; and there he encountered the grand enemy of God and of man. The reasons for this, so far as we may presume

to imagine them from the circumstances stated, might be to give a pledge, at the commencement of his career, of his final victory over Satan in his death—to open those successive defeats which the adversary sustained during the ministry of Christ at it's very beginning—to foil *him* in his assault upon himself, whom he afterwards beat from his several retreats in the bodies and minds of men—and, above all, to complete the analogy between himself and the first man—so frequently alluded to. Adam, the representative of the human race, was tempted and fell: the second Adam, the Saviour, was tried in all points and stood; the last foiled the foe who ruined the first—the one "brought death into "the world and all our woe—the other came "that we might have life, and that we might "have it more abundantly." On this account, if the fall of man was a fact, it behoved the temptation of Christ, and his victory over the tempter to be so. Our immortal Milton chose this wilderness, therefore, as the scite of his "Paradise Regained."—O, had he but carried on his design to it's real consummation—from this first onset to the final triumph over the baffled tempter on the cross—what an incomparable work might we not have had from his mighty genius! The temptations themselves, although briefly stated, are of a character to indicate the malice

and subtilty of the enemy. They were partly founded upon the exigencies of our Lord's circumstances, partly upon an artful misapplication of divine truth—while they aimed at the deepest dishonour of Deity. They impeached the divine veracity, by expressing a doubt of the Messiahship of Jesus declared by a voice from heaven—"*If* thou be the Son of God"—they arraigned the divine goodness, by insinuating that he was forgotten and abandoned, and left to perish of hunger in the desert—they assailed the divine providence, by requiring an unnecessary and miraculous display of his power—and they usurped the divine prerogative, by claiming the honour due to God alone, for his adversary. To this last temptation we find the dignified answer of the Saviour in the text—"It "is written, Thou shalt worship the Lord thy "God, and him only shalt thou serve"—and upon it we found the subject of the Lecture,

WORSHIP OF GOD.

First, We must define the Duty:

Secondly, We must apply the Principle.

Let us endeavour,

First, To define the Duty.

What is *worship?* To explain this term, we must primarily regard *the object* to whom the

service is due, as essential to our apprehension of the nature of the homage required. Our respect to each other, borrows it's character from the relations which we mutually and respectively bear. The reverence due to a parent—to a master—to a monarch—varies according to the object; and the duty becomes determinate in it's claims, only when we rightly appreciate the being to whom it is directed. Fear, love, honour, esteem, will commingle in different proportions to give the homage it's character, and to assign the duty it's limits. In respect of Deity, all these must be blended—and all excited to the highest measure of intensity. We can neither love, nor fear—neither honour nor reverence—neither delight in, nor serve him sufficiently. As no being but God can have such claims upon us, as he unquestionably possesses—we must not tender worship to a creature:—we may, and must, give honour to whom honour is due, and tribute to whom tribute—but "Thou shalt *worship* the Lord thy "God, and him only shalt thou serve."

Upon the very claims of Deity, objections against the worship due to him have been founded. His greatness has been urged as rendering him wholly inaccessible to his creatures. An immeasurable distance unquestionably must lie between the finite and the infinite.

The fact is true, but the inference is false. The principle is admitted by revelation—"my good-"ness extendeth not to thee:" but the deduction, that the homage should be withheld because it is insufficient, is not only rejected with holy disdain, but a directly opposite conclusion is established. He, who can derive no benefit from his creatures, but confers incessant blessings upon them—whose "hand rains bounty," and whose "heart drops love," upon the meanest and the most remote among them—(as man calculates elevation and distance)—he who cannot be informed, but who knows what things we need before we ask him—he, who stoops to accept the homage of an archangel, but who does not neglect an insect—has commanded the worship, which he deigns to receive, and said, "For all these things I will be entreated." And but for an injunction so gracious, we should scarcely have dared to tender our homage—nor could we have ascertained how to approach him. When the heathen world ventured to worship, they began by debasing their deities into a likeness to themselves, and then fearlessly approached the creation of their fancy, and the idol of their corrupt passions. But who could have presumed to draw near the throne of Deity, had he not himself invited us to his feet? In the very prescription of the

homage due to him, and in the gracious promise that he will accept it, we have another, and the highest possible proof, of the benignity of his character. It is an appointment evidently, and altogether, for our sakes. And as the service is founded upon his permission, it should be regulated by his instructions. "Thou shalt "worship the Lord thy God, and him only "shalt thou serve."

To enforce upon us yet more powerfully the Duty, he who enjoins our approach to him, points out distinctly *the way of access.* "Having, therefore, brethren, boldness to en- "ter into the holiest, by the blood of Jesus, "by a new and living way which he hath "consecrated for us, through the veil, that is "to say his flesh; and having an high-priest "over the house of God; let us draw near with "a true heart, in full assurance of faith, having "our hearts sprinkled from an evil conscience, "and our bodies washed with pure water." It is impossible for language to be more explicit, or more comprehensive, on this interesting subject. *The atonement* of our Lord Jesus Christ has unbarred the way to the throne, and given us an irresistible plea; and his crucified body, becoming the means of our access, has laid the whole open to our possession, as was symbolized in the rending of the veil of the Temple

at his death, which had until that moment concealed the holiest place from the worshippers, and forbade all approach except to the high-priest alone, and this only on particular occasions. *Sanctity* is indispensable to the worshipper—and the Holy Spirit prepares the offering which he draws near to present on the ground of the Redeemer's sacrifice. There also stands *the High-Priest* himself, to introduce the filial suppliant to paternal Deity — to plead the merits of his own obedience and death—to apply these to the worshipper and to his homage —to afford efficacy, and to ensure acceptance, in his grand character of an advocate—in his official station as the mediator between God and man. "He ever liveth to make *intercession* "for us." What an irresistible plea must that be which he advances: conducted, as it is, upon knowledge, supported by affection, secured by perseverance, and founded upon his own blood! It supplies all our deficiencies. If we are ignorant, he intercedes in infinite wisdom; withholding whatever is improper—enforcing, enlarging, ensuring whatever is right. If our language is imperfect, he imparts to the prayer the matchless and prevailing eloquence of his own advocacy. If we have nothing to bring, fitting the Being whom we approach, he perfumes it with his own incense, presents it in his

own censer, and renders it acceptable by his own merits. How necessary is this intercession! Who would not, conscious of such a heart as he possesses, fly trembling, like our father Adam, and strive to hide himself from scrutiny so severely perfect, and from a countenance so insufferably bright as that of Deity? But his steps are arrested by the voice of encouragement from the throne. It overtakes the fugitive, who is saying, "Whither shall I flee "from his Spirit? Where shall I go from his "presence?" It commands, "Thou shalt wor- "ship the Lord thy God, and him only shalt "thou serve." It invites the sinner to draw near: and to shew the sincerity and love of the call, it explains—"If any man sin, there is an "advocate with the Father, Jesus Christ the "righteous:" and through him we must approach.

The *whole* Deity, in all the mystery of his subsistence, is the object of worship. We can know nothing of God, but what he has been pleased to reveal: and whatever he has stated as fact, in connexion with his own being, however incomprehensible, should be received by us without dispute. The old and worn-out objection, that it is impossible to believe what we do not understand, always sophistical and false, is here, of all other cases, the most inapplica-

ble. This would be to believe neither in matter nor in spirit—both are incomprehensible—both have been denied. Faith rests upon testimony —and the testimony upon which it rests, regards necessarily things of which no other evidence can be obtained, and which are not in their nature within the limit of human faculties. But when I believe what I do not comprehend (and without so doing, I must be an universal sceptic), I believe the fact, to which the evidence is rational and complete—and leave the mode, respecting which nothing has been revealed to me. If revelation speak positively as to the subsistence of Deity in a trinity, and that trinity in unity—I believe the fact, because the testimony is sufficient, is paramount to all objection :—I never presume to inquire *how* these things are, but *whether* they are so: and, satisfied of this, I worship the God so revealed to me, *as* he is revealed; assured that the divine nature must ever be to me—and not to me only, but to all his intelligent creatures, even the highest order of them—incomprehensible.

The object of worship is shewn also in his relation to us—"the Lord *thy* God." He is presented to us as paternal Deity—not only having a claim upon us, but an interest in us—and we are taught to love the God whom we worship. Is it not, then, necessary to know

the object, in order to explain the duty? Oh, at what an immeasurable distance does this invitation leave the poor trembling devotee—the slave of superstition—who lays his constrained offering upon the altar—that offering, perhaps, his slaughtered first-born. Where was reason, and her boasted light, when she suffered the man to outrage the Father of the families of the whole earth, by tendering to the God of mercy the violated and extinguished charities of our social nature? Religion, in claiming our homage, begins by removing our terrors. The precept, "Thou shalt *worship* "the Lord thy God"—is inseparable from the command, "Thou shalt *love* the Lord thy "God"—the duty and the principle are also indivisible.

We must not worship under any other forms than those which he has prescribed—we must come as he has appointed—we must conceive of him, as he has manifested himself. "God "is *a spirit*"—we must not symbolize him by any image—not even in our imagination. We must not separate his attributes from his essence. This was the folly of the heathen world, and the fountain of their idolatry. They changed the fact of his ubiquity into suppositions of multitude. They gave him a form—and his attributes were expressed by a multi-

plication of members. Idolatry did not consist wholly in thus striving to embody the infinite spirit, and at length losing sight of the Deity in the image—but also in dividing the honours due to him among inferior objects. They even "worshipped and served the "creature more than the Creator, who is God "over all blessed for ever." And if this be the essence of idolatry, to give more of our affections, and powers, and attention to another object than to God—alas! the sin was not limited to those dark ages of paganism; but the heart of man remains yet the temple of idols!

The object of worship instructs us still further in it's nature, by including it's *spirituality*. "God is a spirit—and they that worship him "must worship him *in spirit and in truth*." The homage tendered must be sincere; it demands singleness of eye, and simplicity of heart. Hypocrisy cannot pass from his altar undetected. He looks over the gift, and fixes his penetrating regards upon the giver. He turns away from all the pomp of external homage, if the heart be wanting. "Bring no "more vain oblations," is his language to the cold and insensible devotee. Shall he, who gave all, accept the smallest of his own boons in return? How superior are the powers and faculties of the spirit to all the possessions of

the prince? To the homage and affections of this spirit he looks; and these he requires, when he says, "My son, give me thy heart." And if the worship must be spiritual, it is further implied that he must be approached under the guidance of his own Spirit. "We," said an inspired apostle, "worship God in the Spi-"rit, and rejoice in Christ Jesus, and have no "confidence in the flesh"—"and the Father "seeketh such to worship him." Constant reference is made to this almighty Agent, not only as the fountain of our spiritual life, but as the bosom-spring of our devotion. "As "many as are led by the Spirit of God, they "are the sons of God"—this is the declaration of his influence over the whole christian character. "Likewise the Spirit also helpeth our "infirmities: for we know not what we should "pray for as we ought: but the Spirit itself "maketh intercession for us, with groanings "which cannot be uttered"—he implants holy desires, and imparts an intensity of feeling, producing emotions not to be expressed in language, but known to God, and approved by him. "And he that searcheth the hearts, "knoweth what is the mind of the Spirit, be-"cause he maketh intercession for the saints "according to the will of God." We have here an express exhibition of the agency of the

Holy Spirit, in producing and regulating our devotional feelings. How necessary must be spirituality to worship, to require the interposition of such an agent; and how spiritual must that homage be, which emanates from such a source!

The worship must be spiritual on another ground also. Whatever intercourse can subsist between God and man, must be the communion of spirit with spirit. An infinite spirit himself, he has ten thousand unknown avenues open to him to the spirit which he has made: but his converse *is* with the soul: and the spirit, leaving the body behind, in it's devotional career, soars far beyond all material orbs, and the limits of created nature, dips it's pinions in the fountain of life, and returns to shake from them the dew-drops of immortality upon the earthly frame which at present encircles it—the prison of it's best energies, but the partner of it's eternal hopes, as it shall be raised from the dead, and become the final companion of it's future blessedness. That the worship of God, under all circumstances, is an inestimable privilege, must appear from these considerations: that it is an absolute duty, of indispensable obligation, is evident from the plain and positive terms of the command, upon which we shall, therefore, be satisfied to rest

it, in order to proceed to a further illustration of the subject. "*Thou shalt* worship the Lord "thy God; and him only shalt thou serve." It remains,

Secondly, To apply the Principle.

To public worship—as the first in order, and in importance, because embracing the collective interests of mankind, and tendering his legitimate homage upon the largest possible scale. If we consider it as *the right* of Deity, it is unquestionable. He who supplies the wants of his creation as a whole, extending to every part it's due proportion, ought to be as widely and publicly recognised as the benefactor and the sovereign of all. He who placed man at the head of that creation; who gave him a mind capable of knowing God, and to him alone a tongue to praise, as well as intellect to appreciate, the Father of the universe; constituted him the priest as well as the head of all; and impressed upon the very dignity of his nature the obligation to represent the whole creation, and to lay it's incense upon the altar of Deity—to plead the cause, express the gratitude, and give meaning, language, and eloquence, to the silent homage of all. If "the "heavens are telling the glory of God," man ought to be the interpreter of their silent, but ample and unceasing testimony. If we consider it, in connexion with the institution of all

worship, as regarding *the advantage* of the creature, no less than the glory of the Creator, the benefit must be proportionate to the extent of the duty prescribed. It will follow, that those who undervalue, or neglect, or impugn the obligations of public worship, are in so far as they succeed, inflicting the most serious injury upon society. Those who deny the sabbath to God, refuse a day of rest to the creation, and tax it's jaded services beyond their power. Those who withhold their feet from the sanctuary, withdraw, so far as they are able, themselves and their families, from the fountain of natural, moral, and immortal being. The benefit of the sincere worshipper was especially intended by public ordinances. Amidst a thousand distractions, and ten thousand dangers, the temple of religion was reared as his shelter. It was designed as a home to the friendless: and a resting-place to the pilgrim. It was built to revive the dying graces, and recover the fainting hopes, of the depressed individual; while a thousand voices proclaim the fidelity of God, and his mercy is detailed from his most holy word. Considering it as a duty, the foundation of which rests in nature, but the express regulation of which must arise from revelation, we have the most ample *precepts* relative to it's obligation and performance. He has made an express provision for filling up

the orders of his courts, by stipulating a succession of officers appointed to minister in holy things, and charging his providence with the execution of his enactments. "He gave," in the primitive church, "some apostles, and some "prophets, and some evangelists"—and when these were removed by death, he appointed "pastors and teachers"—"for the perfecting "of the saints, for the work of the ministry, for "the edifying of the body of Christ." In the mean while his injunction is most absolute, by the mouth of St. Paul, and enforced by the solemn consideration of a responsibility fast hastening on. "Forsake not the assembling "of yourselves together, as the manner of some "is—but exhort one another: and so much "the more as ye see the day approaching." "Thou shalt worship the Lord thy God, and "him only shalt thou serve."

We may apply the Principle to *social worship*. It has pleased God to manifest himself as the parent of the domestic circle, and to say, "I will be a God to you, and to your "children also;" and where can our heavenly Father so fittingly receive the reverence of his sons and daughters, as in the bosom of his adopted family? No altar is dearer to him than that which is reared by gratitude upon the spot, the dearest to the soul of all the wide-

extended realms of nature—*home*—and decorated with the garlands of cheerful love—when the father of the household draws nigh to present his ripened graces as an offering—the mother, to deposit her maternal affections there—the little ones, to scatter their spring-blossoms around, and to hear from the presiding Power the encouraging declaration—

> " A flower when offered in the bud,
> " Is no mean sacrifice"—

" I love them, that love me; and they that " seek me early shall find me:"—and the servant, made free by the gospel, but not forgetting, or withholding from his earthly master, the respect due to him, bows with humility at the same shrine, and participates the blessings of the common salvation! And oh, should one breath of unkindness have passed over the beautiful spot, like the desert-blast, and caused the flowers of paradise, planted around it, to wither—the evening service sheds it's reviving influence upon them, like the dews of the night—and causes them all to blossom afresh! The wasted spirits of the father are renovated, the ruffled affections of the mother tranquillized, the petulance of the child hushed, the temper of the servant subdued—all things find their level, and re-

turn to glide along their wonted channel. The hearts of the parents yearn over the offending child, when they feel that they also have much to be forgiven; and the obstinate child relents, towards his earthly parents, when he is in the presence of his heavenly Father. The master and the servant alike remember, that they have a Master in heaven; and domestic order returns. Every unkind word, and thought, and look, and action—every wayward temper and petulant passion—flies before the hallowed influence of social devotion—while all, with one heart, and one voice, unite in adoration of the present Deity—and say, "*Our Father.*"—"Thou shalt worship the Lord thy God, and "him only shalt thou serve."

We may apply the Principle to *private worship.* Privacy is a relative term. The social circle, where a few assemble to commingle their prayers, thanksgivings, and sacred feelings and services, is private, compared with the thousands who throng the sanctuary on God's holy day. And the christian society that encourages among it's members the spirit of devotion, and the practice of stated, social prayer, is likely to prosper most in spiritual distinctions. The domestic altar, around which the family alone prostrate themselves, to plead their local interests, is yet more private. But

a privacy beyond this is needed, is encouraged, is commanded. "Thou, when thou prayest, "enter into thy closet, and when thou hast "shut thy door, pray to thy Father, which is "in secret; and thy Father, which seeth in se- "cret, shall reward thee openly."—The man has confessions to make, which no ear but the ear of Deity should receive. He has dragged the serpent from his den; and must crush his head at the private altar. He has detected in his own heart corruptions, which have convinced him that it is "deceitful above all things, and "desperately wicked;" and he spreads his complaint before Him, who alone "can know it." He has sorrows of his own, which no one can participate—wants of his own, which no one can supply—obligations of his own, which no one can discharge—duties of his own, which no one can fulfil—all of them of an unearthly character—all of them, to him, infinitely important. He has a personal interest to secure in the provision of the gospel. He has his own soul to save, and his own immortality to seek. He derives his personal strength for the discharge of the domestic and public claims upon him, from private communion with God. He comes from his closet, with his graces shining, like the face of Moses—all active to labour—all patient to suffer—all resigned to every event—all in earn-

est to serve his generation, and to finish his course with joy. He returns to it—to be consoled for disappointment—to be pardoned for infirmity—to be instructed what is the divine will, from the law of God upon which he meditates day and night—to be guided in perplexity—and to renew his strength, by waiting upon God, according to his commandment, "Thou "shalt worship the Lord thy God, and him "only shalt thou serve."

I cannot so easily relinquish this duty, but too much neglected among professors of religion, and but too negligently performed by those who pass for christians indeed. Prayer is inseparable from godliness. It was in the holy communion of private prayer, that Enoch walked with God. The same testimony is borne to Noah, and to Abraham; while it is distinctly said of the latter, that he pressed his own devotional habits upon his family—and they were exhibited by Isaac his son, when he "went out "into the field at eventide to meditate." We discover, with delight, Nathaniel under the fig-tree; and view, with reverence, the retirement of Peter to the house-top. We enter into the solemn retreat of Cornelius; and sympathize with John in his spiritual enjoyment at Patmos. But ONE greater than these claims our attention—when the Son of God ascends the mountain to

spend the night in prayer. The morning sun rises to gild the summits of Egypt's stupendous pyramids; to unveil the magic of Grecian architecture; to irradiate the proud structures of imperial Rome; to fire the gold and gems of the Eastern world; and to pour his tide of living light upon the snow-white sanctuary of Jerusalem—but he beheld no object so glorious as Jesus upon his knees. Around that holy head, the locks of which were wet with the dews of the night, his earliest splendour played —and in that intercession we, in common with a slumbering and ungrateful world, were interested.

We may apply the Principle to *habitual devotion of mind.* I have spoken largely of prayer; because, although it does not in itself comprise the whole of worship, it is the indication of the existence and possession of all that constitutes this duty. But we are sent home to seek it's source in spirituality of mind: we cannot always be engaged in prayer actually, but we must, as christians, cherish a devotional temper constantly. To perceive God in all things, to acknowledge him under all circumstances, to look to him for all supplies, to feel the affections flowing spontaneously towards him—the thoughts disengaging themselves in every interval of leisure from earth, and rising with the

desires towards glory—to regard his will in every purpose, and frequently to ask his assistance in short and fervent mental ejaculations —marks a frame of habitual devotion. Thoughts are unembodied sins or services. It is said of the unrenewed — " God is not in all their " thoughts"—it is said by the Psalmist, " In " the multitude of my thoughts within me, thy " consolations refresh my soul." If we will find true devotion, we must look for it not merely in external observances, but trace it's fountain in the regenerated mind.

We may apply the Principle to *active obedience.* " Thou shalt worship the Lord thy " God, and him only shalt thou *serve.*"—But worship, as it includes service, supposes obedience. The man must go into the world to shew the effects of his closet devotion upon his spirit and temper in society—to manifest it's influence in adversity, by the firmness which it induces; and in prosperity, by the humility which it imparts. In vain the tongue shall celebrate the praises of the Eternal Sovereign, if we do not " whatsoever he commands us." Genuine worship requires at once the tribute of the heart and the devotion of the life. There is one branch of homage to the Deity, far too important to be omitted; and it is the more necessary distinctly to produce it, because it is

often a touch-stone by which religious characters may be tried; and those who pass triumphantly other tests, not unfrequently sink under this. Solomon has pointedly insisted upon it: "*Ho-*
"*nour the Lord with thy substance.*" I choose to state the command in the very terms of revelation, that it's authority may stand, not in the opinion of man, but the power of God. There are who think they have done much for the cause of religion, if they have devoted a portion of their property to the general furtherance of the gospel, and the specific support of the ministry under which they sit, such as they would be ashamed to class with their household expenses, and their wages to their most menial servants, as unsuitable to their rank in life, and their pretensions in society. There are also who think any thing sufficient to the conduct of the ordinances of religion, and for the sanctuary in which they worship; and every departure from absolute meanness—every attempt to give it only the decent decoration, without which no respectable family could consider their own house furnished, is censured as a departure from the simplicity of the gospel. Their own tables must not only be laden with luxury, but garnished with whatever is costly and superb: but the simple elements of the Lord's table, the memorial of the dying sacrifice and

eternal love of the Redeemer, may be distributed in vessels which have long since been banished from the plainest families. So the ancient Israelites selected for themselves the finest of the flock, and laid on the altar of Jehovah the worst: and listen to his expostulation:—"If ye offer the blind for sacrifice, is it "not evil? and if ye offer the lame, and the "sick, is it not evil? offer it now unto thy go- "vernor; will he be pleased with thee, or ac- "cept thy person, saith the Lord of hosts?" And by a parity of reason—if you furnish the Lord's house, as you would be ashamed to furnish your own, "is it not evil?" If you spread the Lord's table, as you would not spread your own, for a friend—"is it not evil?" If your contributions to the cause of religion bear no proportion to your ability or expenditure—"is "it not evil?" Let every man be honest to himself, but let him not defraud his Maker. He professes to "worship the Lord his God"—let him fairly set down the whole of his annual expenditure—and at the close of the year ascertain the proportion between the property which he has consumed on himself, and that which he has consecrated to God—and then let conscience decide, how far he has "honoured the "Lord with his substance."

Where, then, is the true worshipper—whose

affections are engaged in his homage, and whose principles bear out his profession; whose holy consistency, active obedience, and heavenly-mindedness compel the world to take knowledge of him, as of the early disciples, that he has been with Jesus? We shall find him, not in the clamours of a noisy profession—blowing the trumpet before him, and proclaiming the hour of his retirement—not in the ostentatious and public forms of an observance rendered formidable by it's ceremonial strictness, and cheerless by it's want of life, power, and reality. We shall find the true worshipper in him whose thoughts of himself are most abased, and his conceptions of God most exalted—in him who comes as a sinner for mercy, to a Saviour who is ready and willing to redeem; and lays a broken and contrite heart upon the altar that sanctifieth both the gift and the giver—in him, who, raising the publican's prayer, "God be merciful to me a sinner," finds also his acceptance and his justification.

After all, if in the worship of God we discover the living spring of our consolations—the source that sustains and supplies the spirit, when the streams of human comfort fail—the enjoyment is not unmixed. Ah, how many fears assail us at the very foot of the altar—how many imperfections pursue us to the table of the Lord—how many afflictions hang their shadow over

the domestic circle of worshippers—how many anxieties invade the sanctuary—above all, an "evil heart of unbelief," mars every service, and pollutes every offering! The sanctuary, too, is a refuge, but we cannot dwell there; if, like the disciples on the mount of transfiguration, we feel it good to be there, like them, we must descend. There is something beyond all this, something above it all. To this issue we look; and there the worship shall be perfected. It shall change it's character only to heighten it's glory. No want shall ask a prayer; but perpetual bliss shall demand perpetual songs. The temple shall never be closed; the worshippers never be weary. The full fruition of joy and love shall supplant faith and hope. The hand of the Saviour shall place his coronet of stars upon the head of the Christian; while gratitude shall strike into louder strains the golden harp, to "Him that sitteth upon the throne, and "to the Lamb for ever and ever." Amen.

HYMN I.

WHO dares attempt th' eternal name,
With notes of mortal sound?
Dangers and glories guard the throne,
And spread despair around:
Destruction waits t' obey his frown,
And heaven attends his smile;
A wreath of lightning arms his crown,
But love adorns it still.

Celestial King, our spirits lie
Trembling beneath thy feet,
And wish, and cast a longing eye,
To reach thy lofty seat:
When shall we see the Great Unknown,
And in thy presence stand?
Reveal the splendours of thy throne,
But shield us with thy hand!

In thee, what endless wonders meet!
What various glory shines!
The crossing rays too fiercely beat
Upon our fainting minds!
Angels are lost in sweet surprise,
If thou unveil thy face;
And humble awe runs through the skies,
When wrath arrays thy face!

Thy works the strongest seraph sings
In a too feeble strain,
And labours hard on all his strings
To reach thy thoughts in vain:
Created powers, how weak they be!
How short their praises fall!
So much akin to nothing we,
And thou, th' Eternal All!

DR. WATTS.

Collyer's Supplement, Hy. 64.

HYMN II.

Oh! for a closer walk with God,
A calm and heavenly frame;
A light to shine upon the road
That leads me to the Lamb!

Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus, and his word?

What peaceful hours I once enjoy'd!
How sweet their memory still!
But they have left an aching void,
The world can never fill!

Return, O holy Dove, return,
Sweet messenger of rest;
I hate the sins that made thee mourn,
And drove thee from my breast!

The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only thee!

So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb.

COWPER.

Collyer's Supplement, Hy. 262.

HYMN III.

GOD is a Spirit, just and wise,
He sees our inmost mind;
In vain to heaven we raise our cries,
And leave our souls behind.

Nothing but truth before his throne
With honour can appear;
The painted hypocrites are known
Through the disguise they wear.

Their lifted eyes salute the skies,
Their bending knees the ground:
But God abhors the sacrifice
Where not the heart is found.

Lord, search my thoughts and try my ways,
And make my soul sincere;
Then shall I stand before thy face,
And find acceptance there.

DR. WATTS.

136*th Hy. B. I.*

LECTURE VII.

SUBMISSION TO PROVIDENCE.

ACTS XXI. 14.

The will of the Lord be done.

THIS sublime sentiment, conveying the spirit of the discussion into which we are about to enter, was elicited by a series of the most affecting events that can be imagined. We are called to accompany the illustrious Apostle of the Gentiles, through his successive visits to the churches, established in the midst of Grecian philosophy and superstition, until he reaches (after much persecution and several examinations) imperial Rome, and wears there the consecrated chain of christianity. As he sailed along those classic shores, occasionally touching them when the interests of the churches called for his personal superintendance, he received repeated pre-monitions of the sufferings which awaited him at Jerusalem: but his undaunted spirit refused to be intimidated, and with a courage surpassing human heroism as far in it's qualities as it's object was more distinguished, he passed on to consummate a des-

tiny not left to human malice, but already determined by infinite wisdom.

After skirting coasts dear to the memory and the early affections of every scholar, he landed at Tyre—and passed a week in the bosom of a little society, congregated from the very centre of commercial interests. Among these disciples, there were who "said to Paul through the "Spirit that he should not go up to Jerusalem." These are terms which require exposition. They spake by the Spirit—*that* Spirit who regulated the movements of the primitive champions of christianity: how is it, that the apostle presumed to proceed, thus forbidden? He was *not* prohibited—there can be no question, that had it been expressly said he should not advance to the interesting metropolis of his country, whatever purposes he might have formed, he would have relinquished them—and have considered the authority of his gracious Guide paramount to all personal or relative considerations. But their mission extended only to the representation of the consequences inevitable from the prosecution of his journey: not to forbid it, but to point out the dangers which it involved. He so considered the predictions, and accordingly advanced as one who had counted the cost. Recommended by the brethren to the protecting Power, who

guided and guarded his appointed messengers, by solemn prayer, expressed by an act as solemn, for they "*kneeled down on the shore*"—he set sail again, and reached, at length, Cesaria. While he abode in "the house of Philip "the Evangelist," "many days"—"there came "down from Judea a certain prophet named "Agabus;" who "took Paul's girdle, and "bound his own hands and feet, and said, Thus "saith the Holy Ghost, So shall the Jews at "Jerusalem bind the man that owneth this gir-"dle, and shall deliver him into the hand of "the Gentiles." Now two things especially demand our attention. First, The terms employed relative to the Holy Spirit, are such as suit *a person*, but cannot possibly be appropriated to *an attribute*—"thus saith the Holy "Ghost." It is unnecessary to insist upon this point, because it has been so largely discussed in a former course of Lectures: but it would be improper to pass it by unnoticed, as one of those incidental and conclusive testimonies which abound, as well in the historical, as in the doctrinal and preceptive parts of revelation, relative to the Deity and Personality of the Holy Spirit. Secondly, We have a clear interpretation of the former declaration—"that he should "*not* go up to Jerusalem"—not as amounting to an absolute, or implied prohibition: but as

fortifying him against the dangers which he should there encounter. It so wrought upon the minds of his friends and companions; and the apostle himself so understood it. "And "when we heard these things—both we, and "they of that place, besought him not to go up "to Jerusalem. Then Paul answered, What "mean ye to weep, and to break mine heart? "for I am ready, not to be bound only, but also "to die at Jerusalem, for the name of the Lord "Jesus. And when he would not be persuaded, "we ceased—saying, The will of the Lord be "done!"—We have, in his perseverance and fortitude, a signal instance of christian courage; and in their acquiescence, against all their wishes and affections, in the evident arrangements of the divine dispensation, a memorable example of the duty to be illustrated in this Lecture, which is,

SUBMISSION TO PROVIDENCE.

In proceeding to illustrate and enforce the obligations of this duty, it will be found necessary, as carefully to distinguish it's principles as to exhibit it's claims. It must not be confounded with those deceptive vices which sometimes assume the name of virtues, and are so considered by the victims of their plausibi-

lity. We must shew what is *not* submission to Providence, as well as what it includes; and guard as anxiously against error, as we would labour diligently to elicit truth. Both these ends we shall endeavour to secure by offering to you a few plain and intelligible propositions.

Submission to Providence includes,

1. *The recognition of God in all things.*—It is the acknowledgment of a superintending and beneficent Providence—neither chance nor fate—not a disorganized and abandoned confusion of events—nor a necessity irrespective of a presiding and infinitely intelligent Power, and of the order and happiness of his rational creatures, and of the universe. I know not which of these two positions can be deemed the most absurd in themselves, and destructive in their effects. If either of them could be established as true—if either of them became rooted in the mind of the individual, and adopted by mankind at large—the result must be, that all the generous efforts of the human mind would be paralyzed, the order of society deranged, and it's very bonds dissolved. Who would labour without hope? and who could hope, if human energies, affections, and interests, were the sport of contingency? Who would not feel discouraged, in pursuits demanding the most strenuous exercise of the faculties of the

mind, and the powers of the body, if a reasonable hope of success did not prevail during his exertions? and who could possibly found a reasonable calculation upon an absolute contingency? While the man speculated upon the balance of chances, the time for action would pass away, the opportunity would be lost, the interest sacrificed, the auspicious season gone by. And if there be no Providence, who could certainly infer, that any train of action would lead to any sure result? The same course did effectuate the desired issue: but will it do so again? This is a problem that cannot be solved upon the supposition that chance governs the world. There can be no such thing as means to any end: because there can be no possible connexion between one event and another. All the links of society are broken, and the chain falls useless to the ground. It is no longer a chain, although it's links remain; because *these* have no connexion, *that* can have no adherence, and no strength.

The same disastrous influence must be induced by the supposition of a blind fate, binding down moral agents to an arbitrary necessity which takes no recognition of human wants and human interests. Such a fate the heathens affirmed; and imagined that their deities were subordinate to it; nay, that even Jupiter himself,

the supreme, had no controul over it; his supremacy availed nothing when it came in contact with this dark and inexorable destiny. A train of consequences eternally generated, irrespective of good or evil, of right or wrong, of human weal or human woe—and inevitable as unchangeable—gave no encouragement to labour, and no hope to industry. As chance paralyzed exertion, by affording no means to an end, or no certain issue to effort—fate and necessity, such as have been described, determined the end as apart from human means, by an arbitrary decree, which fixed the destiny, and left the individual helpless and hopeless. Who would not, under such circumstances, sit down in despair? The purposes of Deity and his decrees, by which all human affairs are determined and regulated—which are essential to his perfections, and inseparable from the exercise of the rights of his sovereignty—to which allusion is frequently made in the Scriptures—of which we can know nothing more than has been revealed—the revelation confining itself to facts—and upon which we ought not to presume to speculate—are of an order far different from the fate, necessity, and destiny, either of heathenism, or of philosophical speculations. They are the determinate counsel and will of an intelligent and omnipotent Being, infinitely wise, infinitely just, infinitely good—the holy and equitable deci-

sions of the Parent of the universe — who orders all things, or overrules them, for the benefit of his creation — who cannot inflict an injury — who will not withhold a blessing — who cannot err — who will not be unkind — who knows what is best for us, and will do what is right — " whose tender mercies are " over all his works"—and who brings his benevolent purposes to light by the beneficent agency of his eternal providence. I cannot comprehend these things, but I can confide them to Him whom they respect; and he is entitled to my confidence. I can feel nothing but pleasure in believing that all things are governed in conformity to his will; because I know that his will works out a system of universal good, even from partial and permitted evil. I rejoice that the sovereignty of God is absolute —because I know that it is paternal. " I know " the thoughts that I think towards you, saith " the Lord, thoughts of peace, and not of evil, " to give you an expected end."

This points distinctly to the duty of recognising God in all things. Delightful it is to meet him in all the walks of nature: to discern him in the simple and beautiful flowers of the field, as distinctly as in the glorious and stupendous orbs of heaven. He is beauty in the spring—glory in the summer—bounty in the autumn—and grandeur in the winter. He is light in the

sun—softness in the air—power in the tempest. All things speak the perfect Deity; and I meet every where "the fulness of him, that filleth all "in all." His character is as conspicuous as his presence. These are indivisible, and shed their holy influence upon prosperity, and upon adversity—in sickness and in health—over life, and even over the solemn hour of dissolution. He, who orders all events, fits his creatures for their circumstances; and shews forth alike his tenderness and his glory in all.

———"I cannot go
"Where universal love not shines around,
"Sustaining all yon orbs, and all their suns;
"From *seeming evil* still educing good,
"And *better* thence again, and *better* still,
"In infinite progression!"———

The first step towards effectuating the duty of submission to Providence, is the recognition of Deity in all things. It includes also,

2. *Contentment with our lot.* Not sloth and indifference—for these have both sheltered themselves under the sacred name of content; and "Satan himself has transformed himself into "an angel of light." It seems impossible to win a higher attainment than contentment. It was the sublime, yet tranquil, state of mind, acquired by the apostle—and it conferred upon him a higher distinction, than could have been im-

parted by a crown. "I know both how to "be abased, and how to abound: every where, "and in all things, I am instructed, both to be "full and to be hungry; both to abound, and to "suffer need. For I have learned, in whatso-"ever state I am, therewith to be content." Such a man possesses more of even the present world, than the greatest emperor can command, who has not the temper supposed. For a man's possessions and enjoyments are co-extended; and, in fact, the greatest proprietor possesses no more than he can enjoy. His domains may be large, but all beyond fruition is care, not fulness—a barren occupation—a distinction of misery—a stewardship of awful responsibility, without adequate wages. "The meek shall in-"herit the earth." "Godliness, with content-"ment, is great gain." It was, however, an attainment, on the part of St. Paul himself, not acquired at once. He was gradually inducted to it, through a train of discipline, arising out of persecutions and affliction, demanding the exercise of patience and self-denial—and thus perfecting the graces of the christian character, in this illustrious temper. He himself points out the source of his tranquil contentment—when he adds to the whole, "I can do all things "through Christ which strengtheneth me." Nothing can be more evident, from this striking

close of his delineation of his own state of mind, than that the contentment of which he speaks, an undoubted duty, is also a spiritual grace, and dependent upon "the Author and Finisher of our faith."

But this is *not an indolent contentment*—sitting down with folded hands, expecting an issue promised only to industry, and ordained in conjunction with the means. All the images, as well of the christian career as of human life, are borrowed from the most active scenes: "Fight the good fight of faith." Will he be a conqueror—or can his brow be garnished with the wreath of victory—who declines the conflict? "Flee for refuge, to lay hold upon the "hope set before you." Will he escape the avenger of blood, who tarries on the plain, instead of pressing forward through the open gates of the sheltering and privileged city? "Run with patience the race that is set before "you." The christian course demands activity; for it is a "race"—it is a difficult and painful career; for it requires "patience." It supposes competition—"Know ye not that they which "run in a race run all, but one receiveth the "prize? So run, that ye may obtain." Listen to the proclamation of the Dispenser of the rewards himself—"Behold, I come quickly; hold "fast that which thou hast, that no man take

"thy crown." Does this comport with indolence? But as it is a race, there is unquestionably a prize—and such a prize as may well compensate all our toils. "And every man that "striveth for the mastery, is temperate in all "things. Now they do it to obtain a corruptible crown; but we an incorruptible."—"I am "a stranger with thee, and a sojourner, as all "my fathers were." But should not the traveller always have home at his heart, in order to encourage him by the way? And will he, who sits and slumbers on his journey, ever reach his house, and be folded in the arms of his family? Life has also it's duties, and society it's claims. With these the claims of christianity are not only compatible, but coincident. He is a faithless sentinel, who slumbers on his post. He is a wicked steward, who is careless of his trust. He is an unprofitable servant, who sleeps away his time. And he is an enemy to society, who contributes nothing to it's benefit.

Indifference is as criminal as indolence: and may be considered, indeed, as inducing it. A man justly impressed with a sense of his moral obligations, could not be indolent. He who is unconcerned about the character and issue of his personal influence, is a foe to himself—injurious to his family—a defrauder of society—a traitor to the glorious sovereignty of his nature

—and a criminal before his God. And shall such a man dare to call the moral lethargy, which suspends all his faculties, and paralyzes all his energies—the sleep of sloth and of indifference into which he has fallen—contentment with his lot? Will he, in the face of high heaven, and in defiance of it's most positive enactments—enactments upon which the being of society, no less than the welfare of the individual himself, depends—presume to decorate his vices as virtues, and to shelter the most unholy of all defects, under the name of the most sacred of all graces—and call his indolence, *submission?* Every honourable feeling, every conscientious principle, every religious precept, rises in judgment against such a perversion of all that is true, and all that is noble. God estimates a man, not merely as he is, but as he *might have been.* All the means of improvement, all the opportunities of extending his influence for holy and beneficial purposes—are taken into the account. He has not been just to providence, who suffered the opportunity of serving either his family, his generation, or himself, to pass away—and rendered that unavailing, which might have effected the greatest benefit, and would unquestionably, if obeyed, have led to some general good. When a man finds himself where he was twenty years

ago—the question is—(and let conscience, upon a solemn review of all his circumstances and opportunities, answer it—) ought he to be there? If providence has, indeed, fixed him at that post, let him rest satisfied that it is the best he could occupy: if otherwise—if his stationary condition be imputable either to indolence or indifference—let him not decorate his infirmities with the titles of christian graces, and call his unprofitable inertion, contentment with his lot, and submission to providence. This includes,

3. *Gratitude for prosperity.* The Psalmist felt this sentiment in all it's force, and expressed it in his own inimitable language. "What," said he, "shall I render to the Lord for all his "benefits? I will take the cup of salvation, "and call upon the name of the Lord." This simple, but comprehensive image, with which his acknowledgment closes, furnishes an ample illustration of the principle advanced. An allusion to the drink-offerings of the law, is evidently intended. I will publicly recognise the benefits which I have received.—Shame to those, whom God openly crowns with prosperity, and who are slow to make open avowals of "the goodness and mercy which have "followed them, all the days of their life." There is also an allusion to the cup of blessing, of which the master of the family drank

first, in token of his thanksgiving to the great and eternal Parent, whose care so infinitely surpasses all paternal affection—and out of which arose the solemn institution of the Lord's Supper—Jesus consecrating in that, as in the ordinance of baptism, an existing Jewish rite, to the specific and spiritual objects of christianity. It is, then, a family acknowledgment of family mercies; and an united tribute of gratitude for family prosperity. Nor should it be omitted, that some eminent scholars have read the passage, "I will *receive* the cup of salvation"—instead of, "I will *take*" it—a sense still more strongly bearing upon the subject, as implying a thankful recognition of the allotments of Providence. The cup of salvation so received, may be the cup of affliction—"for tribulation work-"eth patience; and patience, experience; and "experience, hope; and hope maketh not "ashamed, because the love of God is shed "abroad in the heart, by the Holy Spirit which "is given unto us." Of this we shall have occasion to speak hereafter. But if it refer to the benefits conferred, as would seem from it's connexion, it has a twofold aspect. It relates primarily, and most extensively, to those riches and eternal blessings which are treasured up in eternity for the christian: the full, overflowing, inexhaustible cup of immortality, having within

itself the fountain which never sinks below the brim, although angels and saints drink of it unceasingly, and draw from it supplies of ineffable bliss:—but to those spiritual and eternal benefits it is not confined—the stores of rich and royal bounty—the streams of living consolation, of which the good man is here made a partaker —"the cup of salvation" at present put into his hand, as the pledge of something inconceivably greater, and infinitely better—will be appreciated; and the praises due to the guardian and paternal Deity, tendered with holy zeal, and with humble reverence. This is the feeling—for if we are called to patience, when we must bow before painful circumstances—surely gratitude demands that the tribute of love should not be withheld from the plenitude of prosperity.

Far is this gracious confidence and adoration from *presumption*—from the temper which would infer unalterable enjoyment from present abundance—and, venturing to calculate the unknown future, to say—"My mountain stand-"eth firm: I shall never be moved:" "I sit as "a queen: I shall never see sorrow." So rash and unauthorised a conclusion, allied with the temper from which it is enseparable, and by which it must have been enforced, would superinduce the calamity which it dared to overlook. It would prove the worm at the root of the

gourd of which it boasted, and under the shadow of which, while it reposed, it trusted. It would render it necessary to the wise and faithful Parent of the vain and presumptuous spirit, to withdraw the mercy in order to teach dependance; and to inflict chastisement, for the purpose of producing humility; and a truly grateful spirit cannot fail to be humble, because it alone knows how to appreciate rightly it's own dependance—and the sense of this dependance supplies with constancy the spring of gratitude.

Sanctified prosperity, as it is not presumptuous, cannot be *unfeeling*. The fine, and unceasing sense of obligation to the great Giver of all, will induce a humble but sincere emulation of his benignity; and it will be deeply and gratefully felt by the favoured individual, that he has the honour to be God's steward. It is when prosperity rises as a veil between the benefactor and the recipient—interrupting the light of heaven, and cutting off all communion with the Deity—when the stream wanders from it's fountain—when the subject renounces his allegiance to the sovereign, and turns traitor to the moral government of the Eternal, and to the law of his being—when the child forgets his parent—it is then, that pride asserts independance, and extinguishes those charities, without which humanity loses it's distinction,

society cannot exist, and the man becomes a monster. Then he usurps an authority inconsistent with the participation of a common nature—incompatible with the rights of society—oppressive to the humble individual—and treason to the Majesty of heaven. Then he renounces the providence he ought to adore—and despises the image of the Creator in the brother whom he scorns to acknowledge. This is not submission to Providence—but rebellion against the authority of the King of kings—the Sovereign of the universe.

We have now arrived at the most obvious part of the duty in point of discussion, and the most difficult to reduce to practice,

4. *Submission in affliction.* It is always easy to give to others the best possible rules for the regulation of their passions, tempers, and spirits, in the hour of affliction—but, oh! if the visitation is upon ourselves, all our philosophy, and too much of our religion, forsakes us. We forget our sufferings, and too often our obligations, and feel only the smart of our chastisement. We are intent upon the rod, until we forget altogether "Him who hath appointed it:" and that which was falsely charged upon patient Job, is but too true of us—"Behold thou "hast instructed many, and thou hast strengthened the weak hands. Thy words have up-

" holden him that was falling, and thou hast " strengthened the feeble knees. But now it " is come upon thee and thou faintest; it " toucheth thee, and thou art troubled."

What, then, is the submission required in affliction? Let us at least learn the duty, if it be only to ascertain how far we fall short of it, and to be humbled accordingly. It is not to be *insensible.* What good end can affliction answer if it be not felt? Where is christian heroism, if nothing be endured? What sacrifice is it, if that which is required be not valued? Christianity knows nothing of the stoicism, which forbids the heart to suffer and the tear to flow. It's glory is to feel all the affliction, and to produce a consolation, which shall more than alleviate it—more than counterbalance it—which shall turn the most threatening circumstances into the most essential benefit—and from the trial of our faith, educe the salvation of our souls. Philosophy boasts of making the heart as adamant—so that the lightning shall strike it, and find it an impassive, impenetrable, insoluble rock of ice: christianity professes to make it " a heart of flesh," alive to every impression; all susceptibility and sensibility—vital through every nerve, fibre, and particle—and to subordinate the whole to the divine will, and the divine government. O glorious triumph! the

triumph of the most perfect feeling, and of the most perfect faith, at the same moment!

As it is not to be insensible, so submission implies that it is not to be *hardened.* The christian has the fortitude to encounter death, but he has not the courage to defy God. "Who "ever hardened himself against him, and pros- "pered?" But it is not, with the good man, a subject of calculation. It is a principle emanating from God—subordinating all things to it's influence—recognising him under all circumstances—and in submitting to his wise and gracious, though frequently painful and always mysterious appointments——sheltering itself under his power, and reposing in his tenderness. It is not the winding up of every faculty of the mind, and every corporeal agent to the pitch of endurance: but the prostration of every mental power, and every earthly possession, before the great Proprietor of all—thus placing his own at his entire disposal. No *resistance* is opposed to the rights of Deity—but the acknowledgment is, "it is the Lord, let him do "what seemeth him good." "The cup which "my Father hath given me, shall I not drink "it?" "Not my will, thy will be done." No *complaint* is breathed—nature may speak, but ought not to accuse—she may give vent to her grief, but not charge God foolishly. "Shall

" we receive good at the hand of the Lord, and " shall we not receive evil also?" " He hath not " dealt with us after our sins, neither hath he " rewarded us according to our iniquities." No *flight* is attempted, like that of our guilty first parent, when he would have concealed himself amidst the trees of the garden—or the no less vain effort of Jonah, to flee from his commission, and the presence of him by whom it was imposed. No *imputation* will be alleged against the moral government of God, or the benevolence of his character; nor will hard thoughts be indulged of him, even in the heart. That they may be suggested is probable; but that they will be, by the christian, repelled with righteous indignation, is certain: and submissive acquiescence will rise into entire resignation, inducing the temper, while it employs the language of the text—" The will of the " Lord be done." This sentiment introduces the last remark upon submission to Providence—as

5. *Confiding the whole to the divine Paternity.* Not supposing *negligence*—for " the soul " of the sluggard desireth, and hath nothing." He only can be truly said to confide in God, who waits upon him in his ordinances, in his word, and by earnest supplication, to learn his will—who watches narrowly every signal of his providence—receives thankfully every intima-

tion of his pleasure—obeys cheerfully every indication of the divine mind—and employs diligently all the means with which God has furnished him, to promote his own interests in conformity with those of society. Every thing has it's season, and "he hath made every thing "beautiful in his time." But if the season is suffered to pass away unimproved—all is lost. And who is to be censured? the beneficent Creator, whose unwearied liberality affords a succession of mercies, and an ample supply of good? or the shameless trifler, who neglects the opportunity, and slights the benefactor? "Go to the ant, thou sluggard; consider her "ways and be wise." Shall he who suffers the seed time to pass, and his field to lie fallow, accuse Providence because he has no harvest? Oh, ungrateful man! how often did the seasons pass, and lift up their warning voice in vain. Spring, the most beautiful of them all, the earliest and fairest daughter of the year, came—and in accents which charmed the nightingale, said—"Lo, the winter is past, the "rain is over, and gone. The flowers appear "on the earth, the time of the singing of birds "is come, and the voice of the turtle is heard "in our land. The fig-tree putteth forth her "green figs, and the vines with the tender "grape give a good smell. Arise—and come

" away!" And the insensible trifler slumbered. She scattered her perfumes, and showered her blossoms, and departed. Then came Summer, and found the sluggard asleep. He came, with his face embrowned with labour, and glowing with energy. He wore the circlet of his majesty, a wreath of the fiercest sun-beams—and cried aloud in the voice of his own thunder—" What meanest thou, O sleeper; arise, and " call upon thy God." The loiterer was roused, he started up—he saw all nature teeming with life, and replete with energy—he gazed for a moment, admired the scene—laid himself down, and slept again. Summer began to veil the intensity of his brightness, and yielded to Autumn—she drew near, with a solemn and gentle pace—and when she had gathered her ripe clusters, passed by the sleeper, and sprinkled him with her chilling dew-drops—while she admonished—" Redeem the time—work while " it is called day—for the night cometh when " no man can work:" and retired, unheard. At length when the hollow blast announced the approach of the closing season, and the last sear leaf was swept from the tree—the man awoke, to catch the parting gleams of the setting sun—and to see Winter ride on, in his car of storms, driven by the whirlwind, and canopied with clouds and darkness. And while

he casts a desponding eye upon the dreary waste of desolation, stretched around him on every side, can such a man presume to arraign the benignity of providence, because he finds himself without shelter, and without provision?

While we avoid negligence, therefore, on the one hand, let us beware of *undue anxieties* on the other; equally inconsistent as these are with that submission to providence, which, in the use of the prescribed means, confides the whole to the divine paternity. Shall not he, who has brought us hitherto, through every danger and every difficulty—through perils seen and unseen—who has sustained us, in the presence of friends and of enemies—who has done for us "exceeding abundantly above "all that we could either ask or think"—who has made our strength equal to our day, and his grace sufficient for us—who has disappointed our fears and surpassed our hopes—who has never neglected, never abandoned, never forgotten us—shall not he be trusted with the little of life which remains? "O ye of "little faith, wherefore do ye doubt?"—"Seek "ye first the kingdom of God, and his right-"eousness, and all other things shall be added "unto you." "Take, therefore, no thought," no doubting, anxious, undue thought, "for the "morrow:—for the morrow shall take thought

" for the things of itself. Sufficient unto the " day is the evil thereof." He who really submits to Providence, is armed against every foe, fortified against every danger—prepared for every event—superior to every calamity—

> " His hand the good man fastens on the skies—
> Then bids earth roll, nor feels her idle whirl!"

He defies time, chance, and change—for he trusts in Him, who is the same " yesterday, " and to day, and for ever!"

HYMN I.

GOD moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.

Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence,
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain.

COWPER.

Collyer's Supplement, Hy. 846.

HYMN II.

SINCE all the downward tracts of time,
God's watchful eye surveys,
O! who so wise to choose our lot,
And regulate our ways?

Good when he gives, supremely good,
Nor less, when he denies;
Ev'n crosses, from his sovereign hand,
Are blessings in disguise.

Assure us of thy wondrous love,
Unmeasurably kind:
To thine unerring, gracious will,
Be every wish resign'd.

HERVEY.

Collyer's Supplement, Hy. 740.

HYMN III.

FATHER, whate'er of earthly bliss,
Thy sovereign will denies,
Accepted at thy throne of grace,
Let this petition rise:

Give me a calm, a thankful heart,
From every murmur free;
The blessings of thy grace impart,
And make me live to thee.

Let the sweet hope that thou art mine,
My life and death attend:
Thy presence through my journey smile,
And crown my journey's end!

MRS. STEELE.

Collyer's Supplement, Hy. 700.

DIVISION III

CIVIL DUTIES.

LECT. VIII.

PUBLIC—THE MAGISTRACY AND IT'S SUBJECTS.

1 PET. ii. 13—17.

Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king.

I FEEL all the difficulty of the subject upon which I am about to enter: a difficulty arising not from the nature of governments, or their claims—their origin, or their influence—if these were the points of philosophical inquiry: but the difficulty of imbibing the genuine spirit of christianity in this discussion—of avoiding

every party-question—of sinking even individual prepossessions—and steering clear of all political disquisitions, in explaining and inculcating the general precepts of christianity, relative to the mutual obligations of states and their subjects. As it appears to me, there are but two preliminaries to be laid down—the one is to guard against a misconstruction of the context—the other, to state the occasion of the apostle's admonition; which must, of course, go far towards settling the principle that he intends to enforce. In respect of the first, it might seem that St. Peter inculcates both abstinence from prevailing corruptions, and obedience to the state, rather as a subject of policy, than as a moral obligation, and distinctly a Scripture Duty. "Having your conversation "honest among the gentiles." *Honest*, signifying *upright* or *decorous*—and the remark obviously includes that which follows relative to government, as well as that which precedes in respect of individual propriety—"that, whereas "they speak against you as evil-doers, they "may by your good works, which they shall "behold, glorify God in the day of visitation." *The day of visitation* evidently means the day of persecution—the day when they should be dragged before the tribunals of their country for conscience' sake—and their innocence ren-

dered apparent, their bitterest enemies being unable to substantiate a single charge against them, relative to either sedition or immorality. Whoever can do the sacred writer the injustice to imagine, that he inculcates these high principles as a mere matter of policy, must have been criminally inattentive to his personal integrity, and his conclusive arguments; or must be blinded by a prejudice which induces the grossest misrepresentations both of the man, his doctrines, and the religion by which he was guided. Surely, it behoved the advocate of a divine cause, emanating even as a system from him "who did no sin, nor was guile found in "his mouth," to exhort his followers to be spotless in their deportment—whether moral, or civil—that they might have "a conscience void "of offence, both towards God and towards "man." Upon so sublime a principle, and not upon the narrow and crooked line of human policy, did this holy apostle proceed.

As to the occasion of this admonition, it will go far to decide his express intention. He was combating an opinion of the Jews, that they owed no allegiance, except to a native prince—and this led them to frequent rebellions against the Roman power. They extended this principle even to servants—and held, that no Jew was bound to regard the commands of a Gen-

tile. It has been also supposed, that some christian converts imagined themselves made free by the gospel from civil authority, in conscience; although they might be compelled by circumstances to submission; considering such obedience as incompatible with their allegiance to Jesus Christ, as their sovereign. Now the apostle was writing to his countrymen "scat-"tered" as "strangers throughout Pontus, "Galatia, Cappadocia, Asia, and Bithynia"—and he impressed upon them, that those who accept the shelter of a state, are bound to obey all it's institutions that do no violence to conscience as to matters of religion—these being between God and the individual must be held at every hazard, and may produce martyrdom, but not rebellion. In like manner, St. Paul wrote to Jews residing at Rome—never compromising conscience in religion, but always inculcating civil obedience. We have too much lying before us to do more, as preparatory to the discussion of the mutual duties of

THE MAGISTRACY AND IT'S SUBJECTS,

Than repeat the passage upon which these are to be founded. "Submit yourselves to every or-"dinance of man for the Lord's sake: whether "it be to the king, as supreme; or unto go-"vernors, as unto them that are sent by him

" for the punishment of evil-doers, and for the " praise of them that do well. For so is the " will of God, that with well-doing ye may put " to silence the ignorance of foolish men: as " free, and not using your liberty for a cloak of " maliciousness, but as the servants of God.— " Honour all men. Love the brotherhood. " Fear God. Honour the king."—From this admonition we may remark, that, in the enforcement of civil public duty,

1. *Christianity stands apart from all political disquisition.* It is the moral obligation which we owe to civil institutions that alone occupies the attention of the New Testament. General principles are enforced, bearing upon all constituted authority, in all it's ramifications; and these are to be applied as circumstances shall dictate. But every member of the state is required to contribute, according to his ability, to the harmony and stability of the whole; to avoid all occasions of offence; to give all his weight to whatever is excellent; to oppose whatever is wrong by meekness, purity, and consistency; to consider his individual interest as subordinate to the general benefit in point of importance — and sometimes to be sacrificed for it's sake, while it is always conformable to it's subsistence—and to act as the useful and affectionate member of a great and

united family. These duties will hereafter be more fully explained; they are at present named, only to shew that the commands of christianity, relative to civil institutions, are of a moral description, and are founded upon general principles. It is obvious from this rapid sketch of their grand outline, that the filling up, as to specific duty, must depend much upon the rank, influence, and ability of the individual. All owe allegiance to the state, because society requires laws—and it's existence supposes a social compact, out of which authority emanates on the one hand, and consent of obedience is granted on the other—to refuse which, while the individual retains the benefits resulting from such a state of society, is unjust, and therefore immoral. But the duties of individuals, as to their specific character, must be dictated by their relations to each other, and the station which they fill in this grand organization. Beyond this, christianity does not go—nor enter into the question of abuses which may require reformation: these are points to be settled by maxims of justice and prudence, founded upon political relations, and to be determined by the particular circumstances of the case, which alone can furnish the limitations and exceptions, relative to the general principles, that the weal of society may render

necessary. A different line could not be taken by the followers of Him who said, "My king-"dom is not of this world"—and who, in establishing his spiritual and moral empire over the hearts of men, taught them to "live soberly, "righteously, and godly, in the present evil "world"—extending his maxim through all the departments of society from the highest to the least—and inculcating as the great and ruling principle, by which all their deportment should be regulated, whatever were their station, or their circumstances—adherence to truth, justice, and holiness—a regard to their neighbour, as well as to their God—a spirit of charity, peace, and love.

The duties of individuals will also be dictated by the times in which they live, and the existing state of society.—Christianity does not destroy the civil and social rights of it's followers; but it does not lay down specific rules to be applied to distinct political purposes—because to have done so, would have been to have departed from it's sublime and spiritual intention, and to have formed that incongruous combination of religion with human policy, which it every where disclaims—and the avoiding of which constitutes it's grand distinction from all other systems which have covered human ambition in the garb of sanc-

tity, and forms an eternal barrier against the attempts of the vain, and the worldly, to make it a state engine. Mohammed was a politician and a warrior; it behoved him to establish his religion by the sword, and to make it the basis of his political power—Jesus was a Saviour; who early refused "the kingdoms of this world, and the "glories of them"—and was manifested, not to prescribe forms of government, but to destroy the reign of sin, and establish an empire of holiness, terminating in a kingdom of glory.

Accordingly, the precepts of the New Testament do not insist upon the particular form of government to be adopted: it leaves every state to decide upon that which it shall deem the most eligible; and applies it's general principles of order, peace, and submission, to that which exists in the country in which the lot of the christian may be cast. It does not say, whether the ruler shall be an emperor, or a king, or a president, but it demands for *him*, who is constituted governor by the laws of the country—or for the assembly, to whom the power shall be committed by the people (that is, the whole body of the nation)—the allegiance which is inseparable from the station; which is necessary to support the authority; and which, if withheld, cannot fail to produce anarchy, and to destroy the foundations of society.

It is worthy of observation, that the apostle employs the title *king*, when the head of the Roman state was an *emperor*. But he might possibly turn their attention upon their own subordinate rulers, and those of the provinces into which they were scattered, who held their delegated authority from the emperor by this appellation, and with whom they were more immediately connected in their civil relations: or he might choose this general title, as best expressing his intention, that these general principles should be understood as applying to all rulers of whatever name; and to all governments however politically framed. The apostle Paul indeed says, that "the powers*

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* The Greek word rendered *king** is of general import,† both in it's derivation—signifying *the support of the people* —a fine description of a good government—and in it's application, as it not only implies a *king*, but any monarch, and is distinctly employed by Greek writers,‡ in reference to the Roman emperors. The Romans, indeed, from an early event in their history, abhorring the title of king, substituted that of emperor; but the Greek writers, in many instances, preferred the former, because of its general import: a reason which probably influenced the apostle.

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* βασιλευς. † βασις του λεω (att. for λαου.)

‡ Both sacred and profane. e. g. Josephus, Herodian, Pausanias, Dionysius Perieget. Diodorus Siculus, &c. See Parkhurst's Greek Lexicon, for examples, under the word βασιλευς.

" that be are ordained of God." Here is *no assertion of the divine right of kings*—a monstrous deduction from a plain and moral principle—but, *an acknowledgment of the divine providence*—by whom " kings reign, and princes " decree justice"—by which " princes rule, " and nobles, even all the judges of the earth." But the nature of the authority of the ruler is left to the wisdom of the nation, and it's sense of propriety: and that no more is intended, than has been stated, is evident from the fact, that what St. Paul recognises as the " ordi- " nance of God," St. Peter also describes as " the ordinance of man"—nay, distinctly supposes that the government may, and will, vary in it's form, in different countries—and therefore says, "submit yourselves to *every ordi-* " *nance* of man, for the Lord's sake."

It recognises government, nevertheless, and through all it's ramifications. The wisdom, propriety, and even necessity, of it's abstaining from prescribing any exclusive form of government, and from expressing the mutual duties of the state and the subject otherwise than in general terms, enforcing general principles, always and every where applicable—arise out of it's universality. It was not framed for one nation, but designed for the benefit of all. It is not to be confined to one people; but to extend

it's gracious dominion over the whole earth. It was given to influence the hearts of kings, rulers, states, and their subjects, in every country, and through all successive ages. And without stopping to give it's sanctions, or scatter it's censures upon particular measures of human policy; or to balance the respective advantages and disadvantages of different forms of government; it proceeds to shed it's heavenly blessings upon all nations; and to impart to them it's mild and holy spirit. Yet, as the friend of order, it recognises authority, solemnly and distinctly. The very same love to mankind, which withheld it from specific enactments that could not have been universally applied, induced it to support the exercise of right rule: that is, rule which regards the weal of the parties governed, under whatever form it might be exerted. Those, who censure the Bible for not having been more explicit on particular points, manifest at once forgetfulness of it's spiritual objects, and ignorance of it's grand and unlimited scale of operation. As it strengthens the hands of authority, it extends it's precepts to the magistracy, supreme and subordinate—to "*every* ordinance of man."—It's wisdom led it to embrace all the ramifications of government, as it's benevolence sanctioned it's legitimacy. Out of the organization of the

parts, must the order of the whole arise. Christianity informs and regulates the entire aggregate of society, by an attention to it's units. It secures the advantages of *all*, by instructing *each*, how he shall discharge his duties in that station of life, in which providence has placed him. And it teaches every man, at the same moment, that his individual interest is inseparable from the general prosperity. Enough has, perhaps, been said, on this part of the subject, (which I consider the most difficult of all, as it is intended to guard and regulate all that follows,) to establish the proposition with which we set out, that in the enforcement of civil duties, of a public character, christianity stands apart from all political disquisitions. Yet, you will observe,

2. *It describes distinctly the qualifications of a good magistrate.* And these duties are imperative, whatever title he may bear; as they are also extended to the remotest authority, according to it's measure and influence; whether it be more or less, it must be conformed to the principles about to be advanced.

It is the indispensable duty of the magistracy, *to punish evil-doers.* Upon this, in part, the apostle Paul founds his fine and conclusive reasoning, relative to their legitimate authority, and the allegiance which we owe to it. "For

"rulers are not a terror to good works, but to "the evil. Wilt thou then not be afraid of the "power?"—"If thou do that which is evil, be "afraid; for he beareth not the sword in vain: "for he is the minister of God, a revenger to "execute wrath upon him that doeth evil." Upon what an immoveable basis is righteous authority placed; when God himself guarantees the throne of justice! but what a responsibility is also attached to this high and envied station! Of all the functions of government, the most irksome, and the most difficult, is to punish: yet is it absolutely necessary to the well-being of society. Offences will come: injuries will be inflicted: crimes will be perpetrated; and of an order so malignant, leading to consequences so immediately serious, that were they not checked and crushed, the human bond would be dissolved, and man would prey upon man, as the beast of the desert upon his brother inmate of the wilderness. Even in a savage state, it is found necessary to institute some laws; and if these be violated, to repel force by force. The bloodshed that follows, the injustice that prevails, and the horrors which arise out of these unlimited retaliations of the unbridled passions, furnish facts sufficient to enhance, in the estimation of every thinking man, the inestimable benefit of civil government.

Society must be protected, and it's grievances redressed, or the social compact would be dissolved: but the individual must not be the judge in his own cause, nor the avenger of his own injuries—otherwise revenge might supplant justice; and a cool and equitable decision could not be hoped, where all the passions, and all the interests, must lie on one side. Society refers these things to the magistracy; and St. Peter, tracing the departments of government up to their head, in acknowledging "the "king as supreme," supposes "governors as "sent by him," to execute the laws which nations frame for their existence and protection; and demands at the hands of the highest power, through all it's ramifications, that the magistracy should take measures for "the "punishment of evil-doers." Now the architype of government is paternity; and, as an individual, I have ever preferred the monarchical, (subject to those wholesome restrictions which the liberty of the subject demands, that public interests should not be abandoned to the caprice of the individual,) as the most desirable form of government; because, most resembling the parental, by turning the affections, the reverence, and the attention of the great family, upon *one*, whose true interests are inseparable from their's—who is rich in their wealth—happy in

their prosperity—rewarded by their esteem—and secure in their love! Such a monarch needs no guards—they are proper to him as a part of his state, as a mark of the value which his people set upon his life, as an appendage of his kingly authority, and an emblem of the power associated with it: but his safety is in the hearts of a free people—the only people over whom it is a real distinction to reign. The sword which finds it's way to such a heart must pierce millions; and the throne can be overturned, only when the last patriot is slaughtered, and the last spark of liberty extinct. A generous and free people are not insensible of the value of a paternal government, nor forgetful of it's benefits. When Britain's pride and hope lately fell, by an unexpected stroke, the shock was felt through a mighty empire from it's centre to it's circumference—from the seat of government to the remotest provinces recognising it's authority in every quarter of the globe. We beheld personal loveliness, conjugal affections, constitutional principles, moral excellencies, clustering with inimitable grace in one bright character. Death came, like the destroying angel, and swept away all in one fatal night. Then arose the true demonstration of a nation's strength, in it's sympathy; and the remains of the lost Princess were embalmed, with balsams richer than the

spices of Arabia—the tears of a loyal and affectionate people! And could the aged and revered monarch of this great country—who has been so long withdrawn from public life, from the public gaze, even from public knowledge, that all party-feeling must have subsided; and a prince who never won the affections of his people, would long since have been forgotten—be drawn from his solemn and dreary solitude: could he be restored to his reason and his sight; and should he pass through this vast metropolis; his people would be his guard—if guards might not indeed be necessary, to save him from the overwhelming effects of their transports of joy—and their honest and irresistible affections, would be a balm more sacred to his hoary head, than the oil which anointed him when he received his crown. These are the pledges to British princes, worth more than all the gems of the East, and more availing than all the armies which despotism could ever raise or command. I have been anxious to keep this subject as far from personal references, as from political opinions: but I *am* a Briton—and Britons will best know how to appreciate British feelings. They are also feelings which involve no party-questions; in which a common interest creates a common participation; and gratitude to God

shews duty here manifestly allied with affection.

If the most paternal of governments be also the purest, it will then be evident, what ends will be contemplated in punishments. As a father is compelled to correct his perverse and wicked child, that the rights of his other children may not be invaded—that his family order may not be destroyed—that his wholesome authority may not be trampled under foot—as he seeks the peace of all, and the welfare of the infatuated individual who requires his correction no less than the general benefit—as he administers the necessary punishment with a reluctant hand, and a melting heart, yet with the firmness and resolution which becomes one to whom the comfort and rights of so many are consigned—such will be the principles which will guide a wise and a good government. Punishment will respect society primarily; it has associated interests while the individual has but a solitary claim; and *that* he has voluntarily renounced by breaking the social compact: these rights must be supported; their invasion punished; their injuries redressed. The punishment should be equitable, in aiming at restitution, and in apportioning the infliction to the offence—it should be sufficiently severe to guard against

the repetition of the crime, both for the sake of the individual, and the benefit of society; and it must be firmly inflicted: for "governors are "sent" by God, "for the punishment of evil-"doers." But shall the offending individual be forgotten? shall he be cut off from hope of reformation, from life itself, with all his sins on his head? without an opportunity of repairing the wrongs which he has inflicted, repenting of the crimes which he has committed, and retrieving a character depraved, but not desperate? Surely punishment is intended to reform the offender, as well as to avenge the crime; it ought to have in it more of the character of the correction of the parent, than of the vindictive qualities of the adversary. It is not to be denied, that there are crimes which are worthy of death; the law of God has already denounced these: let us not seek to multiply them. Nor can it be doubted, that circumstances may induce measures of severity, which may be just at the time, or on the theatre where they are displayed and executed; but let not these be urged beyond necessity; let them not be carried from the spot where a severe example was needed; nor extended beyond the times which called for it. In a word, the fountain of all government, God himself, teaches us how to exercise it; and, while

he expects from the magistracy a punishment of evil, demands that justice shall be tempered with mercy. Thus he carries on his own moral government; and he has distinctly said, that "he shall have judgment without mercy, who "hath shewed no mercy."

To reward the deserving is also a primary duty of magistracy—the sovereign power, in itself, and throughout it's ramifications, is to be for "the praise of them that do well." "For there is "no power, but of God"—by his permission: the legitimate end of whose authority he has distinctly specified; *that* end respecting especially the encouragement of whatever is upright —"do that which is good, and thou shalt have "praise of the same—for he is the minister of "God to thee for good." This is the most delightful duty of authority. Yet it is often a neglected duty—not a denied, or renounced, but a forgotten obligation. A state, alive to it's true interests, will be as prompt to recompense real patriotism, under whatever form the service appears, or in whatever department it is rendered, as to punish treason, or correct irregularity. It will not suffer itself to be dazzled by splendid achievements, to the exclusion of those which are solid. It will be as anxious to patronise, encourage, and distinguish *arts* as arms—*literature*, as conquest—never forgetting

that knowledge is power; and that the brightest glories of former states—the only splendour that time and violence have not extinguished, have not been their physical force, but their intellectual and moral energies. Morals especially have the largest of all claims upon a government, which designs to perpetuate it's existence and its power. The moral character of an empire is it's true strength. "Righteousness exalteth a nation; but sin is the reproach of any "people." Every facility ought to be afforded to moral and religious cultivation, irrespective of political bias or party-spirit. I will not venture to enter into the difficult question, how far a state is justified in patronising exclusively *any* modification of a common religion; but I will venture to affirm, that it is bound to encourage *every* effort for the diffusion of useful and religious knowledge upon general principles. I cannot but also think, that, without any infringement of the liberty of the subject, as the guardian of public morals, it has a right to suppress and prohibit, whatever has, by the common consent of the majority of the people, the best and most moral part of the community, been reprobated as injurious to the weal of society, and the momentous interests of real religion.

To respect and guard the liberty of the sub-

ject, is assumed by the admonition, to constitute a leading purpose of legitimate authority. It is urged as one of the most powerful motives to obedience—"*As free,* and not using your li- "berty for a cloak of maliciousness, but as the "servants of God." Now should it be maintained that the apostle alludes here to the freedom of the gospel, as not exempting from civil obligations—and it's liberty, as not affording a pretext for sedition—(which is exactly what we are to understand by a "cloak of maliciousness"—) we cannot be ignorant that this is not the whole meaning: if we combine the reasoning of St. Paul with that of St. Peter, (and Scripture is the best interpreter of Scripture,) in a passage which insists most strongly upon the obedience of the subject to the state, it will there appear, that the duties of the government and the governed are reciprocal: that the former are conscientiously bound to protect the rights of the latter; and the homage of the last is founded expressly upon the good faith of the first: "For, for this cause pay you tribute also; for "they are God's ministers attending continually "upon this very thing. Render, therefore, to "all their dues; tribute to whom tribute is due; "custom to whom custom; fear to whom fear; "honour to whom honour." The brightest jewel in a kingly crown, is the liberty of his

subject. He is the greatest monarch who reigns over free-men—he is the most secure, whose defence is the affections of his people. I would not be the ruler of an enslaved empire for the universe. I had rather be the slave than the despot: for the only Monarch who has a right to be absolute, (because he unites infinite wisdom, benevolence, and paternity, with infinite power,) will be the judge of both. On the several important points which have engaged your attention, relative to the duties of the magistracy, the mind of God himself has been expressly developed.—"He that ruleth over man "*must be just;* ruling in the fear of God. And "he shall be as the light of the morning when "the sun riseth, even a morning without clouds." Such must be the "king, as supreme:" what then ought to be "the governors, as them that "are sent by him, for the punishment of evil-"doers, and for the praise of them that do "well?" The Judge eternal charges them—"Hear the cause between your brethren, and "judge righteously between every man and his "brother, and the stranger that is with him. "Ye shall not respect persons in judgment; but "you shall hear the small as well as the great; "you shall not be afraid of the face of man; "for the judgment is God's." He overshadows the judgment-seat with his own awful pre-

sence. "God standeth in the congregation of "the mighty: he judgeth among the gods;" that is, the princes, and constituted authorities. "How long will ye judge unjustly, and accept "the persons of the wicked? Defend the poor "and fatherless: do justice to the afflicted and "needy. Deliver the poor and needy: rid them "out of the land of the wicked." David recognises the duty of the magistracy, both to punish evil, and to recompense righteousness. He says—and it is a resolution worthy a monarch—"I will not know a wicked person. Whoso "privily slandereth his neighbour, him will I "cut off: him that hath a high look and a "proud heart, will I not suffer. Mine eyes shall "be upon the faithful of the land, that they may "dwell with me: he that walketh in a perfect "way, he shall serve me." It is thus that princes ought to choose their favourites, and select their servants. "Take away the wicked from "before the king, and his throne shall be esta-"blished in righteousness."—These, then, are the great ends for which rulers are "sent;" that is, raised up, and appointed of God: and to these duties, so distinctly specified, their responsibility relates.—While christianity expressly describes the qualifications of a good magistrate, you must recollect that

3. *It absolutely enjoins the duty of the subject:*

and this not in vague, although in general terms. The *character* of the obedience is obvious. *Submission* is a general term; because it's application is not specified in all those modifications of which it is capable, under different circumstances: but it is well understood. It is the respectful and dutiful deference of a free mind to a free government, whose glory and interests are one with those of the subject. And if the duty is further extended in the passage before us, relative to those who were "fallen "on evil days," and "encompassed with dan-"gers"—it resigned not one particle of man's natural and social rights, although it recommended forbearance: it could not do so—for it is impossible that God should counteract in his revealed word the law of our nature; and while he inscribed liberty upon every man's heart—an inscription which no oppression can obliterate—he gave him freedom at once as his birthright, and as his choicest earthly blessing. In the extension, then, of this principle, so far as it can be carried, it is the recommendation of *peaceable demeanour*, under the most trying circumstances; a precept perfectly consistent with the spirit of a religion, which teaches it's disciples to "overcome evil with good;" but, while it governs their conduct as christians, never cancels their rights as men. In cases of conscience—

in every instance where God and religion are concerned, it's language is imperative—and submission to human authority would be treason against the Divine Majesty. The example of the apostles, who refused to be silenced by their judges, while they submitted, without murmuring, to the most cruel persecutions, at once explains the principle of submission, so far as it is contemplated in this passage, and vindicates the firmness with which principles of truth should ever be retained. "And they said, Did "not we straightly command you that ye should "not teach in this name? and behold ye have "filled Jerusalem with your doctrine. Then "Peter, and the other apostles, answered and "said, We ought to obey God, rather than "men." He could not therefore intend, by the obedience which he here inculcates, a submission which compromises conscience: for this would be to condemn his own practice, and that of the entire primitive church.

Honour is due to the magistracy: a respect proportioned to every man's station is inculcated, "honour all men;" but it is of the highest and most sacred kind, when it attaches to the supreme magistrate; and bears a peculiar emphasis, when it is said, "Honour the king." I know of no principle upon which this sincere and respectful homage can be withheld: for if

the power is to be considered as arising from the people—that is, the *whole* nation, in all it's departments—in reverencing governments, we respect ourselves, by putting honour upon our own institutions.

We owe *affection* to the magistracy. It has a sufficiency of toils and of privations, for the public benefit, to entitle it to the public love. Duty can never be well discharged, and will never sit lightly upon the subject, unless his heart be in it. If he deny his affections to authority, his obedience must still be enforced for the sake of society: but it would lose all it's alleviations, not to say attractions, in respect of himself. A good government has a claim upon the affections of the subject.

Concurrence with authority is necessary to the peace and order of a well-regulated state. The magistracy is neither omniscient nor omnipotent. It must work by the instrumentality of others; and it can never work effectually, except the governed co-operate with the governor. Laws are made for the welfare of the whole commonwealth; and every man is bound, even by self-interest, if he be a worthy member of that commonwealth, to assist in their execution. How can the machine act, however finely balanced as to the adjustment of it's parts, if it's complicated movements are not

consentaneous? If wheel counteract wheel, and spring act against spring, the power of the whole engine is destroyed.

Remonstrance, in cases where remonstrance is deemed necessary, should be made with the respect due to authority, and a decency comporting with the official dignity of the magistrate. This propriety is enforced in the Bible, where it is asked, "Is it fit to say to a king, "Thou art wicked? and to princes, Ye are un-"godly?"

Privation should be submitted to, if the exigencies of the state require it. As it is the part of a good government to husband the resources of the country, and apply them to the general advantage; it is no less the duty of a good subject cheerfully to contribute to the support of the state—and even to suffer individual retrenchment, if the general good can be promoted by the private sacrifice. In a word, the duties of the magistracy and the subject are so reciprocal, and so interwoven, that it is impossible to separate the obligations without dissolving the social compact.

In enjoining the duty of the subject, the Scriptures assign powerful and proper motives and *reasons for obedience*. How many lie before us, in this single passage! We are commanded to honour the magistracy—"*for the*

" *Lord's sake*"—and this is the highest of all possible arguments—to a real christian, it must be irresistible. By our obedience we pay homage to his providential arrangements—" for " the Most High ruleth in the kingdom of " men, and giveth it to whomsoever he will"—" his works are truth, and his ways judgment; " and those that walk in pride he is able to abase." By it we also obey an absolute command. " Who- " soever, therefore, resisteth the power, resisteth " the ordinance of God"—and breaks his positive precept—" Let every soul be subject to " the higher powers." Obedience is enjoined *for religion's sake*—that slanderers may be abashed, and persecutors left without excuse—" For so is the will of God, that with well-doing " ye may put to silence the ignorance of foolish " men." It is required *for liberty's sake*—that it may neither be abused nor abridged—that the excesses of the ill-disposed and the unruly may receive no countenance from you—nor your conduct ever afford the colour of a pretext for the alienation of your civil rights—but using your liberty, " as the servants of God." It is necessary *for society's sake*—that it's order may be preserved, in the reverence of it's distinctions: an absolute equality is incompatible with government, and supposes what cannot exist—it militates alike against the dispensations of pro-

vidence, and the gifts of nature—all of which vary. As well physical and intellectual powers, as moral habits and social necessities, suppose and effect distinctions—but these may be made to harmonize for the benefit, the beauty, and the stability of the whole. In respecting them, you cultivate your own comfort, and secure your own interests. *For your own sake*, therefore, obedience is inculcated: for you have a decided stake in the whole. Man cannot be alone—whatever tends to dissolve the social compact, tends in an equal proportion to ruin the individual. As men we have a common stake in the commonwealth—as christians, we are bound to promote order, and peace, and harmony. The Jews were commanded to seek the prosperity of the country into which they were carried captive—and it was assigned as a reason "in the peace thereof, "shall ye have peace." St. Paul adds a reason to all these, which indeed arises out of them all, and directs subjection "*for conscience' sake.*" The obligation is here especially pressed home upon you as christians; for while no man can wholly and always escape the testimony of his conscience—it is the first duty of the good man to listen to it's softest whispers, to obey even it's lightest impulses. It behoves

him, not merely to keep his character irreproachable, but his conscience clear.

The testimony of Scripture, on all these points, is most explicit. It describes irresistibly the fatal effects of anarchy, in the absence of a just and efficient government, when, after all the horrid and cruel excesses detailed in the book of Judges, it assigns as an ample reason, and closes with it the melancholy record—"In "those days, there was no king in Israel; every "man did that which was right in his own "eyes." It speaks with holy indignation and righteous contempt of those who refuse allegiance to authority; and places them among the most hateful of the pests of society—"chiefly "them that walk after the flesh in the lust of "uncleanness and despise government; pre-"sumptuous are they, self-willed; they are not "afraid to speak evil of dignities"—an awful, but not unnatural nor unusual, association of infidelity and impurity with disloyalty. It's precepts to the subject are urged with peculiar energy upon the ministers of the sanctuary, as those to whom the public morals are in a great measure confided. "I exhort, therefore, that, "first of all, supplications, prayers, interces-"sions, and giving of thanks, be made for all "men; for kings, and for all that are in au-

" thority; that we may lead a quiet and peace-
" able life, in all godliness and honesty. For
" this is good and acceptable in the sight of
" God our Saviour." He solemnly charges Titus, respecting his hearers, " put them in
" mind to be subject to principalities and
" powers, to obey magistrates, to be ready to
" every good work." In fine, St. Peter has connected loyalty of principle, with the duties which we owe to each other—therefore, with the common weal: with the affections of christians towards every saint and the entire church—therefore with the well-being of christianity in the world: and with the homage which we owe to God himself—therefore, with every principle of devotion and religion: when he closes his impressive exhortation—" Honour all men,
" love the brotherhood. Fear God, honour
" the King."

HYMN I.

LORD, thou hast bid thy people pray
For all that bear the sovereign sway,
And thy Vice-gerent's reign,
Rulers, and governors, and powers—
And lo, in faith we pray for our's,
Nor let us pray in vain!

Jesus, thy chosen servant, guard,
And every threatening danger ward
From his anointed head:
Bid all his griefs and troubles cease,
And thro' the path of heavenly peace,
To life eternal lead.

In hoary age be thou his God—
Late may he see that high abode,
Late to his heaven remove;
Of virtues full, and happy days,
Accounted worthy, by thy grace,
To fill a throne above.

And when thou dost his soul receive,
O give us, in his offspring, give
Us back our king again;
Preserve them, Providence divine,
And let their long, illustrious line,
To latest ages reign!

Secure us of his royal race,
A man to stand before thy face,
And exercise thy power;
With wealth, prosperity, and peace,
Our nation, and thy church to bless,
Till time shall be no more!

C. WESLEY.

Collyer's Supplement, Hy. 563.

HYMN II.

THIS northern isle, our native land,
Lies safe in the Almighty's hand:
Our foes of victory dream in vain,
And wear the captivating chain!

He builds and guards the British throne,
And makes it gracious like his own;
Makes our successive princes kind,
And gives our dangers to the wind.

Raise monumental praises high,
To him that thunders through the sky,
And with an awful nod, or frown,
Shakes an aspiring tyrant down.

Pillars of lasting brass proclaim
The triumphs of th' eternal name;
While trembling nations read from far
The honours of the God of war.

Thus let our flaming zeal employ
Our loftiest thoughts, and loudest songs;
Britain, pronounce with warmest joy,
Hosanna from ten thousand tongues.

Yet, mighty God, our feeble frame
Attempts in vain to reach thy name:
The strongest notes that angels raise,
Faint in the worship and the praise.

DR. WATTS.

Hy. 1. *B. II. begin at Ver.* 5.

HYMN III.

ETERNAL Sovereign of the sky,
And Lord of all below,
We mortals to thy majesty
Our first obedience owe.

Our souls adore thy throne supreme,
And bless thy providence,
or magistrates of meaner name,
Our glory and defence.

The crowns of British princes shine
With rays above the rest,
Where laws and liberties combine
To make the nation blest.

Kingdoms on firm foundations stand,
While virtue finds reward;
And sinners perish from the land
By justice and the sword.

Let Cæsar's due be ever paid
To Cæsar and his throne;
But consciences and souls were made
To be the Lord's alone!

DR. WATTS.

149*th Hy. B. II.*

LECTURE IX.

DOMESTIC—MASTERS AND SERVANTS.

EPHES. vi. 5—9.

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart as unto Christ; not with eye-service as men-pleasers; but as the servants of Christ, doing the will of God from the heart; with good-will doing service, as to the Lord and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And ye, masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

In a day, when to *preach the gospel* is the catch-word of a party—of a party also who leave out it's grand and moral influence, under the pretence of putting more distinguished honour upon it's doctrines—and is assumed by men of this description, to the exclusion of all

others; it is high time that we turn to the Bible itself, to learn what is orthodox in principle, and that we place before us the example of the inspired apostles, to decide what is evangelical in preaching. When parties come to be weighed in the balances of the sanctuary, they are all of them found wanting. When mere systems are placed by the side of the infinite scheme of revelation, they are all of them, more or less, defective. On the one hand, we find doctrines laid down as the only subject of discussion; and the moment you pass from the principle to it's influence, you have crossed the party-line, and must be content to bear the reproach of being a legalist. On the other hand, moral virtues are held up, as something apart from spiritual principles, and it is said,

> " For modes of faith, let senseless bigots fight,
> " He can't be wrong whose life is in the right—"

as though the branch could live, severed from the tree; as though the cropped flower would not fade, when torn from the parent root, whence it derived that vital lymph which fed and preserved, while it painted and perfumed it. Let us come home to the fountain of real knowledge, and learn at length of Him, who says, " I " am the way, and the truth, and the life;" and of those who were taught immediately by him:

whose example cannot mislead us, because they were constantly under the guidance of his unerring Spirit. We shall, then, learn to preach the doctrines of the gospel in concurrence with it's duties; to produce principles, and to trace their influence; to give God the glory as a sovereign, and demand of man his obedience as a free-agent; without either courting or avoiding the names of Calvin or of Arminius—which will be unhesitatingly applied to the same person by different parties, according to their own peculiar tenets—but satisfied to know, that "one is our Master, even Christ;" and disdaining to wear the badge of any of his servants, however eminent—when he deigns to bestow upon us his own title, and to call us christians—to impress upon us his own image, and to constitute us saints—to adopt us into his own family—and to acknowledge us as brethren.

When I read any controversialist, (even Baxter, a man of such ardent and devotional piety, that one would almost call him the holiest of all uninspired names,) I long so earnestly to get back to *the book*—which tells me all I am, and all I want; without satisfying my vain curiosity; without bewildering me with metaphysical subtilties; without regarding parties on the one side or the other—which leads me straight to my object; prostrates me, as a poor sinner, be-

fore my Creator; and presents me with a full salvation through Jesus Christ—that I wonder how I could ever leave the fountain to drink of the stream—or, as a dying man, waste that time in speculation, which could be so much more profitably employed, in securing the things that "belong to my peace;" all of which are more clearly, and more certainly, unfolded to me, in the word of life, than in scholastic disputation: and, to crown all, the glorious conviction is superadded, that, while "the way-faring man, though a fool, shall not err," in this plain path, not one promise can be broken; nor one expectation excited, cut off; nor one desire raised, ungratified; nor one pledge given, unredeemed; nor one trust reposed, betrayed: nor shall one spirit committed to the fidelity of the Author, be ever lost.

Let us, therefore, mutually approach this hallowed and inspired volume—ministers, to learn how to preach—hearers, to ascertain what to practise. The practical tendency of all revelation cannot have escaped the observation of any man, who has given, even only the most superficial attention to it. But the apostolical practice, of laying wide and deep the foundation of the grand and peculiar doctrines of Christianity, thence deducing the general and inevitable moral influence of those divine princi-

ples—and not satisfied with a broad outline of duty, descending to the detail, stating particulars, sketching briefly, but distinctly, with the bold and accurate hand of a master—public, domestic, social, relative obligations, with those of a mixed nature, compounded of all, and participating the claims of all—instructs us alike what we ought to teach, and what we ought to do.

Already we have endeavoured to shew the obligations mutually of the magistracy and it's subjects; and, glad to retreat to our fire-sides, we now exchange the consideration of those which are *public* for those which are *domestic*—and turn to the reciprocal duties of

MASTERS AND SERVANTS.

These are largely, and respectively, insisted upon, in a volume which holds especially in view the welfare of the individual in his social connexions; and in detailing them, we shall not confine ourselves to one portion of Scripture alone; although the text brings them together more minutely, and at the same time extensively, than any other single passage which could be selected: for which reason alone it was chosen, and is now repeated. "Servants, "be obedient to them that are your masters "according to the flesh, with fear and trem-

" bling, in singleness of your heart, as unto " Christ; not with eye-service as men-pleasers; " but as the servants of Christ, doing the will " of God from the heart; with good-will doing " service, as to the Lord and not to men; " knowing that whatsoever good thing any man " doeth, the same shall he receive of the Lord, " whether he be bond or free. And ye, mas- " ters, do the same things unto them, forbearing " threatening: knowing that your Master also is " in heaven; neither is there respect of persons " with him."

The first, in point of order, although not the first named, must be the duties of MASTERS to their servants. Of course the observations to follow, are to be considered as extending to the heads of families of either sex; and to comprise as well hired, as domestic servants, according to the intimacy of the connexion--the justice of the principle to be established, being of universal application. And if we have given the masters the priority of admonition, it is from a conviction that their rank in society, conferring upon them a legitimate antecedency, entitles them to this moral distinction, as a point of form; although the obligations of both parties are reciprocal.

It was intended that there should be *distinctions in society*. The law of God could not be

otherwise conformable to the law of nature, of providence, or of society. To the first remark it will be objected, that *nature* made all men equal. Equal in what respects? In immortality—in the rights of man—but not all men alike equal to govern—not all alike with the comprehensive mind, and the enlightened judgment. The difference, it has been assumed, is that of education—and *only* assumed—for experience is against it. Too much has been sometimes conceded to genius—too much by some denied to it. Industry, and advantages, and education combined, will not effect every thing. Every man has his character of mind, as decidedly as his cast of countenance—his footstep, and his tone of voice—he has his intellectual, as well as his personal, individuality. Some spirits are less active than others—and culture, producing more by plodding industry, than indolent genius, cannot, when equally pursued and adopted, arrive at the same result in all minds. But this is an abstract question, which I have no wish to pursue, further than to assert, that some have an inherent capacity to govern beyond others; and so far, no violence is done to the rights of nature, in the distinctions of masters and servants. How far power is distributed with capacity is another question, and belongs to the department of *providence*—a mystery which we dare

not presume to unravel—because the scheme of an infinite Being, and a part of that moral government, respecting which the only thing we know is, that it is as wise and good, as it is universal and absolute. Providence has made distinctions, in fact, and has ratified them by expressly revealed precepts. "The poor shall "never cease out of the land," is the general declaration of Him, who orders all things according to the counsel of his will. And if he places some in the station of authority, it follows that others must be in a state of servitude: accordingly, precepts are given for the regulation of the conduct of masters and servants. The man who quarrels with the Bible, on this ground, opposes a providence which he cannot resist—denies an order of things, which evidently exists—attempts to break a chain of which he is a link—and wastes his rage upon a dispensation as old as nature, inseparable from her constitution, and out of which the harmony and charities of society arise. *Society* has gained nothing by this vain attempt to neutralize existing, and always existing, distinctions. The country most distinctly allied to us, by blood, by language, by the love of liberty—which is indeed "bone of our bone, "and flesh of our flesh"—when, in it's ardent pursuit of an abstract principle of equality, it

taught it's subordinate classes to shut the door of the mansion against the stranger who might ask for it's master, with the rude and insulting accompaniment, "*I have no master*"—should also have instructed it's population to close that Bible which they revere, when they meet with such a command as that contained in the text—"Servants be obedient to them that are your "masters according to the flesh." It is, then, the ordinance of Divine Providence that there should be "*servants*"—there is no infringement of personal liberty, in the recognition of "*masters*"—and this too, "masters, *according* "*to the flesh*"—arising out of the institutions of society, and essential to it's organization—while the expression limits the obedience; and shews that it extends only to the social compact, and that it must not, in any instance, be carried to the invasion of the rights of conscience, or the infringement of the superior duties due from the individual to the Creator. "Masters after "the flesh," must not violate the sanctity of religious obligations: in this case, and this only, *not* to obey is a virtue. Neither has our sister-country gained any domestic or public comfort from this defiance and contempt of social order; nor have servants been ever happier, or better, from the neglect of that order at home. As every member in the body must

have it's place, and keep it, that there "be no "schism in the body:" so, while every member of the political or social constitution keeps it's place, there is harmony, proportion, strength, and beauty—but if there be a conspiracy for the highest part, which one only can occupy; or a refusal to fill up the department to which it is appointed; if each will be the head, and none the hand or the foot; what can follow, but anarchy at first, and ruin in the issue? So much for the legitimacy of the principle, recognised as it evidently is in the Scriptures; which allow and suppose the distinction of masters and servants; while they prescribe to both classes their duties respectively.

Justice is an indispensable duty on the part of the master: and it is to be sacredly regarded, in any possible cause of difference between the servant and his lord. Job has finely stated this pressing obligation: and he supposes, what may very possibly happen, that the rank of the master may place him in the situation of a judge, to a great extent, between himself and his servant. The equitable laws of our country have guarded as much as possible against a man's being a judge in his own cause; and every good man would wish to avoid it. But it may chance, that the legislative provision may be rendered inapplicable and ineffectual,

by the circumstances of the master, if he chooses to oppress, placing him beyond the reach of the servant; who, whatever justice may be on his side, is too poor to seek, or to find, redress for his grievances. The Bible sends the man home to his own conscience, which it raises into the seat of justice—and the patriarch, paying homage to this most sacred of all tribunals, says—"If I did despise "the cause of my man-servant, or of my maid-"servant, when they contended with me; "what then shall I do, when God riseth up? "and when he visiteth, what shall I answer "him? Did not he that made me in the womb, "make him? And did not one, fashion us in "the womb?"—Power is too important to be neutral—where it is not protection, it will be oppression. St. Paul uses the same argument—"Masters give unto your servants that "which is *just and equal*—knowing that ye "also have a Master in heaven"—and this is a reiterated admonition, as we shall see in pursuing the subject, as though (which is the fact) a sense of superior authority, involving our interest in the due exercise of our own will, could alone bind us to justice, on all occasions, in all it's claims, to every extent. On this point, I must bring before you the cause of hired servants. There is an accusation brought

against masters, by St. James, which cannot be considered as confined to his day. "Behold, "the hire of the labourers which have reaped "down your fields, which is of you kept back "by fraud, crieth: and the cries of them which "have reaped, are entered into the ears of the "Lord God of sabaoth." O dreadful appeal! I had rather all the armies in the universe should surround me, than have this cry against me! They can only kill the body: but I fear him who is Lord also of the soul! Now, there are various ways in which this oppression may be exercised; various circumstances to which it applies; and various evils which it superinduces. Many a female oppressor will not feel herself included, unless I tell her, that when she neglects to pay her bill for personal decoration, from month to month, she is as really oppressing and starving her servant, as this unjust land-proprietor: for where is the difference between the labour of the field, and the more unhealthy labour of the shop, if the wages be kept back? We have here a hard word—"*fraud*"—pride revolts from it: but the Bible teaches us to call things by their right name; and let us apply it's benignant principles to our general conduct. If I avail myself of a man's poverty, which induces him to seek employment at any price, to give him

less than the honest and standard reward of his labour—I defraud him.* If I avail myself of his inability to press me for payment (the case supposed by St. James), and keep his dues in my hands, beyond the hireling's day, and to suit my own convenience—I defraud him. If I withhold his wages on the Saturday, until he can no longer avail himself of it's market, and compel him to purchase, therefore, at disadvantage—to a certain extent, although perhaps unthinkingly and undesignedly, I defraud him. If in any instance, to use a worldly phrase, I drive a hard bargain with him—making his necessities the basis of my gain—I defraud him. And let me not think he will want an advocate: God—that God at whose tribunal I must stand, to answer at last for the whole of my delegated authority—himself will plead his cause against me!

I owe to my servants not merely justice, but also *gentleness*. I am a master—this is the

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* An exception must be here allowed to cases in which the labour is not *needed*, but *accepted*, on the humane principle, that it is better the starving individual should have a *little* than *nothing:* but if I make his distress the means of gratifying my avarice, by obtaining services which I really need, at a rate which I know to be unequal to the labour, I am guilty of a fraud in the eye of that God who will judge us both.

station in which the providence of God has placed me, but I have no right to be a tyrant—this is an assumption of authority, and an abuse of power, which he has never sanctioned. I could ill tolerate it in others: I can have no right to exercise it myself.

A *haughty* deportment is devoid of true dignity: I owe it to myself not to give my servant such an advantage over me, in his estimation of my character. He will scan it, and possibly unjustly: his want of education, of knowledge, of that penetration which alone can read character, by an accurate and extensive acquaintance with men and things, may induce on his part a false judgment; and his conclusion will be drawn with a rashness commensurate with his ignorance: but I will not add to his error, by a demeanour unbecoming my station and my real superiority, which consists alone in knowledge, and ought to govern my conduct. *Violence* is as wicked, as it is weak: it is an ebullition of passion without power; it is as ineffectual, as it is degrading and contemptible. *Severity* is unjust; because we could not bear it's application to ourselves. To visit every offence to it's full measure—to make it a principle not to overlook a fault, or to forget an insult—to consider every *crime* even as irremissible, places us in an awful situation, when

we are reminded that our "Master also is in "heaven; neither is there respect of persons "with him:" and if he so dealt with us, who could stand? The exercise of *moderation* becomes the man and the christian. We have no right to expect every virtue from our servants. Those who seek perfection, should themselves exhibit it: this is the least that can be required of men enjoying all the advantages of birth and education, if it is to be demanded of those who confessedly want both the one and the other. Our expectations ought to be brought within a reasonable limit; and we should make allowances for foibles of which we are not ourselves unconscious. To be a good master, a man should be acquainted well with human nature, as well as with religious principle—that he may know what to expect, and what to forgive: and if his own observation, or means of information, or experience, be insufficient, there is one great source of instruction yet open to him, in the precepts of the Scriptures: and if he be ever at a loss how to understand, or to apply these, let him turn his attention upon *his* "Master in heaven," and he will soon learn to "deal gently" with his servant.

Care of their morals is a paramount duty. The individual who lives under my roof is, for

the time being, a member of my family; and I am it's master. I cannot command success: but I am bound to use the means. As that servant comes to me voluntarily, I ought to stipulate that he shall conform to my family regulations. I am not infringing upon his liberty; he is free to enter my service, or to refuse it: he is also free, at any time of his servitude, to resign it. But *I* have also a responsibility: not merely as an individual, but as the father and the master of the family. I ought to require his attendance upon public, and upon social, worship. I also am free to choose between a servant who shall conform to my domestic habits, and my sense of duty, and one who would be reluctant to fall in with them. It is not enough that I give them opportunities of religious worship: I must see that they avail themselves of these. On this ground, and not to support a party-spirit, I expect they should attend the same place of worship with myself: simply, because I have otherwise no certainty that they attend *any:* because the grossest abuses have arisen out of the most ample privileges: because I ought to be acquainted with the actual conduct of my family. God forbid, that I should for one moment invade the rights of private judgment! Give me a servant upon whom I can really depend for a

conscientious difference of opinion with me in matters of religion, as to external observances; and I would not, for a moment, infringe the claims of conscience. But I must be absolutely certain of this, otherwise my duty is clear—so long as they are under my roof, I must place them within the circle of my privileges: if they have no preference, they must worship under my own eye: if they *have* a preference, I must be certain that it is so; that they really avail themselves of the liberty to go to their own sanctuary; and that my indulgence is not abused. My responsibility to God, rightly understood, and solemnly felt, will superinduce regulations in my family, not merely relating to it's domestic order and comfort, but to it's spirituality.

From the duties of masters, we now turn to consider those of SERVANTS.

The text demands from them, towards their masters, *respect and submission;* and the terms employed are of the strongest order that can be properly applied to reverence. "Servants, "be obedient to them that are your masters "according to the flesh, with fear and trem-"bling;" not with the terrors natural to a slave, who is exposed constantly to personal violence: nor with the apprehension which destroys confidence, dissolves attachment, eradicates cheer-

fulness, and substitutes force for affection: but with that quick sense of duty and propriety, which renders you alive to every obligation, and anxious to discharge it in a way consistent with your engagements; and from the still higher principle of religion, lest as Christian servants you should bring any reproach upon the gospel by your negligence or inconsistency. This is a mental bond, stronger than any mere relative tie: it is also a respect as becoming your station, as it is honourable to Christianity. That service will never be well performed, which is not so regulated. Submission, which religion demands no less than society, will exclude all approaches to impertinence. Against this the apostle issues a distinct charge—"Not an-"swering again." There is, on the part of some servants, a flippancy of tongue which destroys every other quality of which they may be possessed, however amiable; and, by disquieting the family, renders their residence in it, for any length of time, impossible. Pert speech and unbridled passions, are alike incompatible with domestic order and family tranquillity: those who indulge them will never be respected, even while they are endured for the sake of their services; and must expect to be laid aside without pity, when they are no longer necessary. They excited no esteem, they will re-

ceive no gratitude. There is another impertinence, equally opposed to submission, and still more disgusting than speech; which consists in a cool, deliberate, insolent adherence to that which has been expressly forbidden, or negligence of that which has been strictly enjoined. No answer is made: but no respect is paid to the orders of the heads of the family. This is a contemptuous treatment of authority, which goes beyond impertinence, and augurs malignity—which outrages more than passion, and wants it's apology—which tramples upon all the decencies of life, while it sets at defiance the first principles, and the plainest precepts of religion.

Diligence and conscientiousness are expected of servants. The last will rectify the errors which we have been pointing out: and teach the submission and respect due to those who govern. And it will no less enforce the activity implied in servitude. "Not with eye-service, "as men-pleasers;" not working while the eye of the master is present, and trifling the moment it is withdrawn: "but as the servants of Christ;" professing to obey his laws, amenable to his tribunal, and conscious of his omnipresence. Time is property—is the master's property—is the most valuable of all his property. What dishonesty, then, is it, to squander it in sloth and

indolence! Those who would shrink from the charge of wronging him; who would tremble to subtract one farthing from his wealth; waste his time without remorse and without thought. An idle servant is a dishonest servant: and will be so accounted at that bar, before which the master and the servant must alike appear. Conscientiousness will supply the place of innumerable positive enactments. Without it, no rules, however reasonable in themselves, and plainly expressed, will be availing: with it, they will not be needed; for the conscientious servant will put himself in his master's place, and serve him, as he himself, in similar circumstances, would wish to be served.

Honesty and fidelity are included, "in single-"ness of heart"—that uprightness and sincerity which needs no subterfuges, but always courts inspection. It is the duty of a servant, not merely to avoid wronging his master himself, but to see that he suffers no wrong from others. There seems to be a sort of tacit compact among servants, that they will not accuse (or, as they would think, betray) one another. But the individual who knows of a fraud committed upon his master, and does not divulge it, is a partaker with the criminal in his guilt; and to an extent which, if it were a case of felony, would subject him by the laws of his country

to the danger of being considered and treated as an accomplice. Thus it is, that when a dishonest servant is detected and dismissed, a thousand instances of his guilt may with ease be gathered from those who were altogether silent, while he was retained and unsuspected. Upon what code of morals, servants can reconcile it to conceal the guilt and the wrongs which they would fear personally to commit, is to me inexplicable: certain I am that it cannot be from the Bible, which not only forbids "pur- "loining," but prescribes the "shewing of all "good fidelity." And it should not be forgotten that those who familiarize themselves with crime, lose by degrees their horror of it's turpitude; and may be easily induced, after having so far mastered conscience as to conceal, to commit it.

Truth, and what is inseparable from it, *confession of faults*, will characterize a faithful servant. There is a meanness in concealment, when a fault has been committed, or in an obstinate refusal to acknowledge it, unworthy the man, while it doubles the offence. What shall I say about truth? I am afraid that lying is deemed a very slight sin among servants. Those, whose principles in other respects seem fixed, are sadly deficient here: and it seems impossible to impress them with the moral turpitude of

falsehood. Yet a liar is a man of no fixed principle; and if I once am obliged to doubt my servant's word, I can trust him no longer than I can overlook him. "The lake of fire" too is prepared "for all liars," by "the Lord God "of Truth." But there is a dreadful subterfuge to which I have observed servants resort; that shelters them unhappily from the accusations of conscience, and puts a flattering unction to the soul whose wound ought to be probed in order to be healed. They will not tell you a direct falsehood: but they will deceive you by false colourings of facts, and false excuses, for faults. They do not seem to apprehend, that the essence of a lie is a wilful intent to deceive; and that while they may abide literally by facts, if they give me a false impression relative to them, they are to all intents and purposes guilty of the crime of lying.

Patience and thankfulness are qualities required of servants. It cannot but happen to them as to others, that many untoward circumstances will arise to vex them. The apostle provides against such circumstances, and teaches them their duty under them. "Servants, be "subject to your masters with all fear," (or respect) "not only to the good and gentle, but "also the froward." They cannot expect to be exempt from those vexations to which all

are subject; and the patient servant of a petulant master, is his master's superior, both as a man and a christian. But if such wrongs are to be patiently endured, as they will certainly arise, thankfulness ought to be felt, where they are not experienced. It is but too common for servants to forget their privileges, when they are in circumstances of ease—to grow careless, indifferent, selfish, ungrateful. Every thing is considered a difficulty: nothing is regarded as a duty: until the good and gentle master finds at last, to his great regret, that a servant may live with him too long.

Cheerfulness and good-nature are inestimable qualities in servants; and the Bible, in it's estimate of their duties, has declared them indispensable "Doing the will of God from the "heart—with good-will doing service, as to the "Lord and not to man." "Whatsoever ye do, "do it heartily." Oh, it is worth all the service, to have it performed with cheerfulness! A moody, discontented temper, is a perpetual fog brooding over a family: not one sun-beam of comfort can penetrate it. We have spoken of masters who are "froward," as a severe trial of the patience of a servant: but want of temper in a servant is also a sore evil in a family. Every thing to be effected will be a burden; and every thing accomplished will want the grace of good-

nature. I feel a reluctance to receive any assistance from an individual with a dark and lowering countenance. I had rather perform the office, whatever it may be, myself. I have as little pleasure in accepting the services of an ill-tempered servant, as I have to receive the contributions of a hard-hearted miser.

Simplicity of manners and of dress, is a graceful accompaniment of respectable servitude; and, in the present day, a quality beyond all price. An affectation of speech and of personal decoration, beyond the station, is excessively ridiculous: and one might be disposed to laugh at it's folly, if pity and humanity did not require that we should weep at it's consequences. *Now,* the distinction of rank and fortune must be plainness; for the fashions, and to their extreme, descend instantly into our kitchens, as they are imported into our country. Wages alone become an object; and servants are perpetually changing places, as higher sums may be obtained to support this extravagance of dress. No attention whatever is paid to respectability of station—to ease and comfort—to moral privileges—every thing must yield to this vain indulgence. Accordingly, a servant of a year standing in a place, may be almost considered a prodigy; and if it extend to *two,* it is a proper subject for an advertisement, as

a recommendation to another place of higher emoluments. No provision is made for age, for sickness, for accident: no foundation is laid for family esteem—for the excitement of that kind feeling which cannot but regard an old servant as an humble friend, and makes it a duty to find some provision at last for services expended in one family. All must be sacrificed to this silly extravagance. And there are worse sacrifices than these required to support it—honesty—virtue—but I sicken at a detail so full of misery—which fills our streets with vice, and our hospitals with disease—and turn to the last consideration of

Humility, and not self-conceit, as the ornament of a servant. Let religious servants listen. They have been charged with being alike censorious and unprofitable. And it is but too true, that to admit some professing servants into your house, is to establish a family inquisition. Unable to judge properly of your motives and your actions, you are always surrounded by censors upon your conduct; whose rashness of sentence is proportionate to their incapacity of judgment. They expect more of deference than their station demands: they exercise more forwardness than it justifies. St. Paul was aware of this evil spirit, as associated with religious profession; and made it the sub-

ject of a distinct charge to Timothy. "Let as "many servants as are under the yoke, count "their own masters worthy of all honour, that "the name of God and his doctrine be not blas- "phemed. And they that have believing mas- "ters let them not despise them because they "are brethren; but rather do them service be- "cause they are faithful and beloved, partakers "of the benefit. These things teach and ex- "hort." In fine, let us all be regulated by the consideration with which the text closes:— "Knowing that whatsoever good thing a man "doeth, the same shall he receive of the Lord, "whether he be bond or free."

HYMN I.

Of justice and of grace I sing,
And pay my God my vows:
Thy grace and justice, heavenly King,
Teach me to rule my house.

Now to my tent, O God, repair,
And make thy servant wise;
I'll suffer nothing near me there
That shall offend thine eyes.

The man that doth his neighbour wrong,
By falsehood or by force,
The scornful eye, the slanderous tongue,
I'll thrust them from my doors.

I'll seek the faithful and the just,
And will their help enjoy;
These are the friends that I shall trust,
The servants I'll employ.

The wretch that deals in sly deceit,
I'll not endure a night!
The liar's tongue I'll ever hate,
And banish from my sight.

I'll purge my family around,
And make the wicked flee;
So shall my house be ever found
A dwelling fit for thee.

DR. WATTS.

Ps. 101. *C. M.*

HYMN II.

BLEST are the sons of peace,
Whose hearts and hopes are one;
Whose kind desires to serve and please,
Through all their actions run.

Blest is the pious house
Where zeal and friendship meet;
Their songs of praise, their mingled vows,
Make their communion sweet.

Thus on the heavenly hills,
The saints are blest above,
Where joy like morning dew distils,
And all the air is love.

DR. WATTS.

Ps. 133. *S. M.*

HYMN III.

How pleasant 'tis to see
Kindred and friends agree,
Each in their proper station move;
And each fulfil their part,
With sympathizing heart,
In all the cares of life and love!

Like fruitful showers of rain,
That water all the plain,
Descending from the neighbouring hills;
Such streams of pleasure roll
Through every friendly soul,
Where love like heavenly dew distils.

DR. WATTS.

Ps. 133. *P. M.*

LECTURE X.

SOCIAL—GENERAL INTERCOURSE.

MATT. vii. 12.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law of the prophets.

THE sublime principle thus laid down, cannot fail to make it's way to every man's conscience. It furnishes one of those memorable instances in which the judgment is convinced, but the heart is not captivated. If it obtained possession of the soul, as it approves itself to the understanding, every man would make it that standard of his conduct which it was designed to be: but he listens, applauds, and abandons the precept. It is always on his lips, to give energy to a moral system—in practice he departs from it, as custom, as convenience, as interest, dictate. He discerns the right, and praises it—he is attracted by the wrong, and follows it—but truth is eternal, and he must abide the consequences of his own devices.

The general disuse into which the law has fallen, is no argument against either it's authority, or it's excellence. Not against it's authority--for it remains unrepealed; and must do so, while society and morals come into contact, and the last are the guardians of the former. Not against it's excellence—since disobedience only proves the weakness, or the wickedness, of the nature which rejects it. To abandon a principle so obviously founded in equity, is wicked—it is to oppose the moral government of God, and endanger the being of society, by renouncing it's rights. To shrink from it, because of the perfection of the rule, in connexion with the defectiveness of the conduct, is weakness: it is to cover what cannot be cancelled; and to attempt to conceal, what cannot be justified. How much more noble a part does he act, who "cometh to the light:" that those things which are conformable to the will of God, may be "made manifest that they are of "God;" and that those "deeds" which are "evil," may "be reproved." Let us admire the law; and in our breaches of it, seek pardon of the Legislator.

This grand rule, our Lord has himself declared to embrace substantially "the law and "the prophets,"—that is, the whole of revelation, and of moral duty included in it.

"The law"—is an expression which carries us back to the beginning of time—to the perfect moral constitution of man, until he debased it; when the code of divine legislation was written upon his heart, in one short sentence, necessarily including all the rest, and so long as it remained undefaced, securing the sum total of morals—*Love to God.* He fell—and the law which sin laboured to obliterate from his bosom, remained indestructible in itself, and in full force as to it's obligations. These were urged in various distinct precepts during the patriarchial ages—as well before as after the flood: they induced the penalty of death upon the disobedient; while to the observance of them, the sons of God owed their distinction. The Jewish nation chosen, separated from all other people, and in process of time established as a people, received from the hand of Deity, through the ministry of Moses, a distinct and ample code of laws. These, always and yet in force, in so far as they include moral principles, became enlarged, as time advanced, and brought the world nearer the advent of the lawgiver himself, who deigned to become flesh, and tabernacle among us. "The prophets," designate those latter ages, which, approximating him, more definitely shewed the bearing of all moral obligation upon him; and traced more distinctly

the stream to it's fountain-head. At last he came, ratifying all that was moral and spiritual —abolishing all that was ceremonial, simply because it received it's consummation in his person and work. He summed up the whole in the matchless sentence which constitutes the basis of the present Lecture. He shewed it's immeasurable extent of application, as including "all things." He sent us home to our interests and wishes, as the standard by which we should judge of others, and respect them. He gave us a law, as simple as it is comprehensive—as absolute as it is intelligible. It is founded upon the social compact: regarding man not in his individuality merely, but in his multiplied and aggregate relations: accordingly it includes all *social* duties; and especially on that wide scale upon which they are now to be contemplated, while the subject to be discussed shall pass before you, which is

GENERAL INTERCOURSE.

"Therefore all things whatsoever ye would that "men should do to you, do ye even so to them: "for this is the law and the prophets." We shall apply this rule to three things—general habits, social intercourse, and transactions of business.

First, General Habits.

Before a man can confer upon society, or re-

ceive from it advantages, he must possess social *affections*, and form social *habits*. Without the first, he is incapable of deriving satisfaction from intercourse with his fellow-men. If his hopes and his fears, his pleasures and his pains, are selfish, he comes into contact with society by accident only: he never seeks it's interchanges of kindness: the collision shocks rather than pleases him: he is incapable of association: circumstances may throw him and his neighbour together, but affection alone can form an union; this is the cement of kindred spirits; and without it, the man withdraws so soon as possible to his solitude, like the brute, to devour his morsel alone. There may be temporary adhesion, where there is no permanent combination—locality, without admixture: pressure may unite two bodies for a season, when there is no actual junction. There may be communion, without congeniality--a confederacy of interests or convenience, without concord of mind and temper. These alliances are fortuitous, and cannot be permanent: while they last, they want the true social bond—soul; and when they are dissolved, there is no parting pang—it is rather a subject of gratulation. General intercourse partakes too much of this adventitious and selfish character, to deserve the nobler appellation of social—it is contact, but not communion.

We have spoken of *habits*, as well as of affections, as essential to society. A social state requires something attractive and winning in the manners: some pliability of temper: some self-denial; some sacrifices. Some of these things will appear under the division of personal duties; when describing particular dispositions of mind, we shall easily see, what tempers and manners best suit the social state; and others will be specified on the present occasion, as we follow the subject: general hints respecting habits, are all that can now be furnished; with a few obligations, as universal as they are obvious, which must be enumerated.

Habits of *peace* should be cultivated. A temper apt to take fire, is like Sampson's foxes carrying their burning brands into the corn fields—their course is fury, and it's consequences desolation. An intermeddling temper, fond of prying into privacy — of tale-bearing — of scattering abroad the uncertain information so imperfectly gleaned, and so surreptitiously obtained—produces incalculable mischief:—it resembles Solomon's madman, scattering " firebrands, ar-
" rows, and death; and saying, Am I not in
" sport?" The scourge of this disposition must fall under the vices of the tongue, in the discussion of it's government.

" If it be possible as much as lieth in you, live

"peaceably with all men"–and this is to be done, only by *avoiding occasions of offence.* "Study to "be quiet, and to do your own business"—this is the christian rule, and it is the most simple and effectual that can be imagined to secure the advantages of society; which will depend more upon our habits of mildness and conciliation, than upon our most active services, even were these supported by a genius as powerful as our spirits are ardent. In preserving union, more is to be avoided, than accomplished; and our most severe, and most important duties, will be often those rather which are passive, than those which are active.

Habits of *justice* are required, without which, the social compact must be speedily dissolved. The oppressor, like Ishmael, has "his hand against every man, and every man's "hand against him." He who refuses to act his part in society, is a fragment broken off from the grand structure, deforming the edifice by the little chasm which he has left, and lying neglected upon the ground, while he partakes of neither the grandeur or the strength, the unity or the durability of the building. Such a fragment is the indolent; who contributes nothing to the general weal, and is treated in return with just indifference.

Moderation is of importance in our social

habits. The mind that has no resources in itself is too apt to prey upon others—to invade retirement—to interrupt private duties—to tax the patience and urbanity of the friendly and the industrious:—and this, not intentionally, but from an habitual sloth, which incapacitates the social persecutor from duly estimating the time so invaluable to others--and a no less habitual selfishness, which forgets what is due to other interests than it's own, and too highly rates it's personal gratifications. "Withdraw thy foot "from thy neighbour's house, lest he be weary "of thee, and hate thee."

Habits of *delicacy* deeply influence society. There is a rudeness that offends a gentle spirit, where no evil is intended by the boisterous associate. Himself a stranger to milder emotions, he feels astonished that those who would prize his sterling qualities shrink from his company. But if the enjoyments of society arise from that kind and amiable spirit of mutual accommodation, which calls forth the buds and blossoms of the moral and intellectual world, as the genial influences of the spring unfold the flowers and foliage of the visible creation, this turbulent invader of the social circle comes, like the east-wind of that season of promise, beauty, and mutability, to spread desolation over the fair scenery, by blowing upon it too roughly.

Habits of *consistency*, must be considered as essential to the well-being of society, and should be carefully cultivated. Caprice destroys confidence — and confidence is the foundation of all real communion. If one mode of conduct be pursued to-day, and another to-morrow, the uncertainty annihilates trust. If that which pleases one moment, offends the next—farewel the pleasure of intercourse, and with it the social union. To press this individual point of consistency, must belong to the government of the temper, hereafter to be considered: but in speaking of those general habits upon which the weal of society depends, it is of importance to insist upon it, that those who would avail themselves of it's advantages, should give themselves the trouble to know their own mind, and not to subject all who approach them occasionally, or are connected with them more intimately, to the uncertainty whether they are to be received with the chilling apathy of indifference, the lowering frown of displeasure, or the warm cordiality of friendship; and the still greater uncertainty from what possible cause this mutable and capricious deportment arises.

There is a consistency also which society expects from age and station. That which would be levity in age, possesses a charm of sprightliness in youth. That which would be unbecom-

ing in one station of life, is natural, easy, unconstrained, and amiable in another. From elders, referring as well to office as to age, the apostle requires--gravity; and let no one attempt to justify, upon this demand, whatever be his profession, or whatever his time of life, a morose, supercilious, unbending spirit. Suavity, cheerfulness, and sociability, are consistent with the most solemn calling, and the most advanced periods of life. It is difficult to say, which is most disgusting—old age affecting childhood, or childhood aping old age. If childishness must, in some melancholy instances, be associated with advanced years, let it be the imbecility of the understanding, and not the weakness of the heart—let it be apparent that the effects deplored are the ravages of time, and not the choice of a vain, worldly, trifling imagination. For "aged women" to deck themselves like girls, to retain affectations which were never tolerated by good sense, but overlooked in the personal graces with which they were accompanied, and pardoned because of the tender age in which they were indulged—would move derision, if shame were not at hand to suppress it. For "aged men," in their dotage, to imagine themselves in their boyhood, betrays them into absurdities, as pernicious to society, as odious in themselves. The counterpart of

this, is the affectation of experience, wisdom, and authority, on the part of childhood and youth. Advancing years, and habitual contact with the world, will teach suspicion soon enough; far too soon, for the honour of human nature, and the comfort of the individual—but to see the youth, who is little more than a child, locking up his heart, and casting a doubtful eye upon those by whom he is surrounded, argues something wrong within—a consciousness of some concealed motives on his own part, which induce that suspicion of others, the justice of which experience cannot have taught him, and the existence of which is so hateful to the benevolent spirit, the undisguised character, and the frank emotions of unsophisticated youth, that observation alone would not be sufficiently powerful to impress it upon the generous heart.

There is also a consistency of a higher character, giving perfection to all these general habits so necessary to society; it is *religious* consistency, on the part of a christian, and is marked by his purity. He loses none of his civil rights by christianity: he is not withdrawn from the social circle; but he is eminently qualified to inform, improve, and ornament it. "I pray not," said the departing Saviour in his last prayer—"that thou shouldst take them out of the world; "but that thou shouldst keep them from the

" evil."—To walk through and not inhale it's pestilential atmosphere—to scatter around him life and healing as he advances—is his glorious prerogative. He is required to " adorn the doc- " trine of God his Saviour in all things." Purity is his principle—consistency it's application. He bears about with him the nature of man: but he shews every where impressed upon it the image of God.

Let us here pause a moment upon general habits; especially as they affect christian intercourse; and ascertain how far revelation bears us out in those distinct admonitions, which have been so freely expressed, relative also to particular ages and stations. " Blessed are " the *peace-makers*, for they shall be called " the children of God." " Let none of you " suffer as an evil-doer, or a *busy-body* in " other men's matters." " Lord, who shall " abide in thy tabernacle? who shall dwell in " thy holy hill? He that walketh uprightly, and " worketh righteousness, and speaketh the " truth in his heart. He that *backbiteth not* " with his tongue, nor doeth evil to his neigh- " bour, nor taketh up a reproach against his " neighbour." " Let your *moderation* be known " unto all men—the Lord is at hand." " Speak " thou the words which become sound doc- " trine: that the *aged men* be sober, grave, tem- " perate, sound in faith, in charity, in patience,

" *The aged women,* likewise, that they be in be-
" haviour as becometh holiness, not false ac-
" cusers, not given to much wine, teachers of
" good things; that they teach the *young wo-*
" *men* to be sober, to love their husbands, to
" love their children, to be discreet, chaste,
" keepers at home, good, obedient to their own
" husbands, that the word of God be not blas-
" phemed. *Young men*, likewise, exhort to be
" sober-minded. In all things shewing *thyself*
" a pattern of good works: in doctrine shew-
" ing uncorruptness, gravity, sincerity, sound
" speech that cannot be condemned; that he
" that is of the contrary part may be ashamed,
" having no evil thing to say of you." Surely these social habits are also scripture duties. How finely is this detail, comprehending substantially, and almost verbally, the considerations which I have thought it my duty to submit to you, said to " become sound doctrine!"—Religion and morals are inseparable—religion is the tree, morals are the fruit—in other words, divine influence is religion in principle—morals are religion in practice. From General Habits, we turn to

Secondly, Social Intercourse.

To render this profitable, pleasant, and permanent, there are certain qualities which must be brought into exercise, on the part of those who

seek as well the weal of society as their personal interest.

Simplicity—a grace as attractive as it is comprehensive. It regards the speech and supposes strict and perfect truth:—but this will be hereafter more fully enforced. It respects the character which we uniformly maintain; and the habits of life which we choose for ourselves, and countenance in others. It includes all stations. I know of no reason why rank should destroy simplicity of character, which may be preserved entire in the most elevated circles, and will be so, where christianity predominates. A certain sphere in society requires splendour; and to retrench it's usual expenditure would be to inflict an injury upon subordinate conditions: it would be as though the root should treasure up within itself that fluid which, where it is dispensed in it's season through the ten-thousand ramifications of the tree, discovers it's vital energy in leaves, blossoms, and fruit: to have slept in the root would have been to perpetuate winter, and all it's barrenness; to be circulated through the plant, gives in succession the promise of the spring, the beauty of the summer, and the bounty of the autumn. But why should the simplicity of the character be absorbed in the splendour of circumstances? The character which depends upon circumstances, must be

always fluctuating, and ever unformed. The spirit that is master of itself, exercises a controul over all circumstances, while it delights to shew it's superiority in borrowing nothing from them.

Simplicity of character will teach us how to avoid all excess. What is the true end of social intercourse? Is it to display my fortune? or to gratify my sensual appetite, the most contemptible of all, for meats and drinks? to rival my neighbours in luxury and extravagance? and therefore to imitate what I ought to shun, and what I privately condemn? or is it to enjoy the commingling of kindred spirits—the intellectual interchange of moral and religious improvement? "the feast of reason, and the flow "of soul?" To answer these inquiries would be to condemn the studious and multiplied embellishments of modern tables; where as much is intended for ornament, even in the provisions with which they are crowded, as for food—and where family contends against family, to make the richest display. It is seldom that a female possesses the moral courage to check, and mark her disapprobation of these extravagant habits. And the feeling is natural—it is less the fear of being outdone, than the degrading supposition that she is incapable of providing for her own table, in conformity with her rank in life and

the general habits of society. I know not how this outrage upon simplicity, which is no less a diminution of the genuine pleasures of social intercourse, can be met and exploded, except by an honourable female combination—to assert the feelings and convictions of their own honest and good hearts—to give each other credit for knowing how to make a display, and for having the greatness of mind to despise it. When we have less of parade, we shall have more of comfort; and our social intercourse will be doubly endeared, by partaking more essentially of the character of our domestic habits.

Allied with simplicity, and of equal moment to society, is *sincerity*. Let your *actions* be intentionally directed towards the end at which they appear to aim: for it is not always the ostensible conduct of the individual which developes his secret purposes. He may appear to lend himself to a design in public, which he industriously counteracts, and studiously defeats in private: like the web of Penelope, which proceeded with all diligence during the day, and was as certainly unravelled in the night. Besides, where the object avowed is sincerely intended, let all the means employed for it's attainment be direct, open, and honourable. Human policy seems never to comprehend that the straight line is nearest to any given point—

an axiom essential to mathematics, and which might be most advantageously admitted into morals. The serpentine tract of disingenuity is preferred; and through a variety of mazes, after having long threaded the labyrinth, you discover at last the object of pursuit, which might have been more easily gained, and would be more honourably acquired, were it sought in a plain, undisguised path. But there are minds of this description, either by constitution or habit, which seem incapable of a steady and straight-forward course. Every thing must wear the air of mystery; must be whispered into the ear; must be considered as a secret; must be concealed from observation; must be treated confidentially; until a plain man becomes bewildered in his course, and doubts every thing around him—he is divested of all frankness of heart and dealing, under pretexts of prudence —and becomes at length uncertain what to trust, and what to suspect—what to seek, and what to avoid. Let your *words* be truth, and your professions sincere. "Let your yea, be "yea; and your nay, nay." Let them express what you mean. And this should apply itself to the forms of society, and the interchanges of civility. A lie, is not less a lie, because it appears in the shape of a compliment; nor less criminal in itself, so far as truth is concerned, al-

though it's effects be less injurious to society, because the compliment is palpable, and no one is deceived by it. It effects this injury—every man is flattered by it, although no man believes it; and he is flattered, such is the weakness of human nature, although he is sensible of it's emptiness, because he is ready to suppose some truth in it, however evidently it is strained, and gives himself credit for more than he possesses, while he knows himself to fall far short of that which is imputed to him. And while you regard truth yourselves, do not put falsehood upon the tongue of another. Let the master of the family honestly avow himself to be engaged, and not put the lie into his servant's mouth, that he is not at home. It is better to offend an acquaintance, if any are weak enough to be so offended, than to sin against "the Lord "God of truth." It is a poor excuse, that these things are customary and perfectly understood. So much the more does it become christians to set a better example, by having their "conver- "sation as becometh the gospel." "Be not "partakers of other men's sins." Plain dealing is included in sincerity: not insolence and impertinence. There are who are guilty of rudeness, and call it fidelity; who, under a pretext of advising, indulge their spleen, and give the rein to the most malignant passions. It is

friendship (if we are to credit these social assassins) that points the envenomed shaft anew, and dips it afresh in double poison—that makes it's direction sure, and drives it home into the heart, before which it ought to have raised the shield. It is all friendship, which catches those flying reports that the winds would have scattered, and brings them to the ear they would have missed; and had better missed—inasmuch as they could not blight the fair fame of the individual against whom they were impotently levelled; and who, but for this officious busybody, had remained ignorant of them. And after having swelled every trifle into importance—gratified his own malice by making whatever additions and alterations of the tale it pleased—wounded a perceptible spirit with anguish, and wrought his nerves into agony:—the cool, deliberate, contemptible tale-bearer, if he is a professor of religion, sits down, and thanks God that he was enabled to be faithful! Let your sincerity be otherwise displayed. It will be necessary for your own sake, and for the sake of others, sometimes to afflict by telling painful truths, and administering just reproofs —oh, then—while you shew all good fidelity, it becomes most of all needful that "the law "of kindness should be upon your lips."

Urbanity, as extending generally over the

manners, and influencing the conduct, should distinguish our social intercourse. As it regards the deportment, it secures the grace of *hospitality*, upon which little need now be said, as it is included in the future subject of Benevolence. At present, we must lament that it is a duty fallen into disuse. It is the evil of our intercourse, that it has much of splendour and little of hospitality—much of form, but little of heart. The extension of this to the poor, the needy, and the stranger, is quite obsolete; and the feeling, as a general principle, extinguished. "Be not forgetful to entertain strangers, for "some have thereby entertained angels una- "wares"—is considered a duty no longer binding, and it's promised recompense ceases to influence. It cannot be doubted, that the existing circumstances of society differ widely from those of former ages, and of the earlier periods of our country: these will as certainly change the *forms* of hospitality, and direct beneficence into new channels—it is for the *principle* we contend; and let but the principle exist, and we will cheerfully concede the form: let but men really do good, and we leave them to perform it in their own way.

Urbanity, as affecting the *manners*, throws a charm over all social intercourse, and sheds a soft and mild splendour even upon moral ex-

cellence, tempering it's brightness, and heightening it's beauty. Some men confer benefits as though they meant to inflict an injury; and actually destroy half the value of their friendship by the severity of their manners. Others know how to sooth the most painful circumstances, and discharge the most unwelcome duties with a grace that seems to beguile misfortune. "Be courteous," is a scripture rule, infinitely surpassing all those which Chesterfield imagined. This is true politeness. The peer pursued the shadow, and sacrificed substantial morals at the shrine of his phantom: the apostle gives the substance, brings it to light from it's sanctuary, the heart, and surrounds it with all the moral and social graces.

Sympathy must be inseparable from a social intercourse, which possesses any character of permanency: because of the various, changing, and opposite positions, in which all parties will be successively and mutually placed, as time and chance direct: by the *latter* term we mean those events, which although a part of the settled plans of infinite wisdom, are contingent to us. Society arises out of our individual necessities, and the fellowship of our wants. It is framed for defence, for accommodation, for assistance, for comfort. Sympathy is essential to such a compact. If in the human frame, one

member, suffering or relieved, has the participation of all the rest in it's pain and in it's ease—surely that member of society, who has no perception of the general weal, and no interest in the social sorrow, deserves not to hold the place which he occupies in the great body. "Rejoice "with those that do rejoice, and weep with "those that weep."

It will be easy to apply all these general and social principles to,

Thirdly, Transaction of business.

My duty here is to lay down a few rules, briefly stated—positive in their nature—and valuable, in proportion as they are intelligible. To apply these honestly, constantly, and conscientiously, to all the varied circumstances of merchandise, and the several occupations and pursuits of life, according to the sublime sentiment of the text, is your duty individually, and the best use you can make of the text—"Therefore all things whatsoever ye would that men "should do to you, do ye even so to them—"for this is the law and the prophets."

Strict integrity. No dishonesty in your dealings. "That which is altogether just shalt "thou follow." "Ye shall not deal falsely, "neither lie one to another." "Thou shalt not "defraud thy neighbour, neither rob him—ye "shall do no unrighteousness in judgment, in

" mete-yard, in weight, or in measure: just " balances, just weights, a just ephah, and a " just kin, shall ye have: I am the Lord your " God." " Thou shalt not have in thine house " divers measures, a great and a small." "Divers " weights, and divers measures, both of them " are alike abomination to the Lord." " To do " justice and judgment is more acceptable to " the Lord than sacrifice." " If thou sell aught " unto thy neighbour, or buyest aught of thy " neighbour's hand, ye shall not oppress one " another." " The righteous Lord loveth right- " eousness."—These scriptures collectively, furnish such general rules relative to the transaction of business, and even enter so far into detail, as to render much enlargement, and any exposition, unnecessary—they are as simple as they are universally applicable.

Strict integrity demands that no imposition shall be practised relative to the qualities of your goods; no deception as to their value; no misrepresentation of their worth—falsehoods as unnecessary as they are criminal are told on these points. Why should a man seek to enhance the value of the article, by misrepresenting the price which he gave for it? Was he required to state his gains to his customers? Had he not a right to do that which he would with his own? Integrity will not suffer him

to avail himself of circumstances to make exorbitant demands, he will be satisfied with a fair and reasonable profit: nor will the upright purchaser endeavour to undervalue, against his judgment, the article for which he is in treaty. He will neither seek to diminish the honest gains of the fair dealer, nor avail himself of his necessities to refuse these. Equity should prevail on both sides. "It is "naught, it is naught, saith the buyer; but "when he goeth away, he boasteth." Ah! human nature is always the same; and always needs the wholesome laws of religion, to prevent men from biting and devouring one another! The Saviour's rule makes an appeal to conscience, surpassing all human laws, and extending to points which their enactments will not reach: while it always requires, that the spirit as well as the letter of the law, shall be observed in all transactions of business.

Just economy. It is a primary duty, on the part of a good man, not to go beyond his means, either in possession, or in fair expectation, as a speculator. Although it cannot be denied that society on it's general scale has derived great advantages from the bold and adventurous spirit of some; even these can scarcely counterbalance, in the mind of a good man, the reflection that he is not only risking the provision for his

own family, but exposing hundreds of others, innocent of his speculations, in their disastrous issue, should they fail. Providence is to be trusted, and not to be tempted; and we should as christians be satisfied with our present lot, or endeavour to ascertain that we are indeed called upon to enlarge it. The same conscientious prudence will extend over all the family arrangement, and dictate the personal expenditure. The man will be most anxious, neither to wrong himself, nor to defraud others.

Christian *moderation* should appear in all our worldly transactions. Not grasping with avidity every appearance of self-interest: not covetous—*that* sin which is so tenderly treated, and so constantly tolerated among religious professors, is hardly dealt with in the inspired Volume. Prudence and economy are it's gentle appellations among men—but what is it called by Deity? "Covetousness," he has said, "is "idolatry." "The love of money is the root "of all evil." His solemn precept, by the mouth of his apostle, to his followers, is—"Let your "conversation be without covetousness." Oh! when I see a professor approaching the close of life, unable to retire from business, unable to let the world go—I grieve that habit should have so fettered him, that he has no other resources to occupy his mind: but if more than

habit operates here; if it be the tenacity of things which will so soon escape him, from the mere love of them—I mourn over a spirit so earthly, about to be torn from it's portion, while it has never sought, far less secured, a better inheritance.

In fine, christian *courage* should be manifested in all our worldly transactions. We ought to dare to forsake customs, however sanctioned by multitudes, or time, which we cannot conscientiously approve. This is a glorious singularity, which may excite a sneer for the moment, but cannot fail to carry conviction at length, and to meet the final approbation of the Judge eternal. The honest and plain man appeals to the law of his country, and is satisfied to abide by it's letter. The higher classes talk of a law of honour, designed to act where common laws fail, and speak of it's delicacy. Christians, in all your dealings, shew that you have a law superior to these, and to all human laws: listen to theLegislator, and obey his commands. "Therefore all things whatsoever ye would that "men should do to you, do ye even so to "them!"—

HYMN I.

WHO shall ascend thy heavenly place,
Great God! and dwell before thy face?
The man that minds religion now,
And humbly walks with God below:

Whose hands are pure, whose heart is clean,
Whose lips still speak the things they mean;
No slanders dwell upon his tongue;
He hates to do his neighbour wrong.

Scarce will he trust an ill report,
Nor vent it to his neighbour's hurt;
Sinners of state he can despise,
But saints are honour'd in his eyes.

Firm to his word he ever stood,
And always makes his promise good;
Nor dares to change the thing he swears,
Whatever loss or pain he bears.

He loves his enemies, and prays
For those who curse him to his face;
And doth to all men still the same
That he would hope, or wish, from them.

Yet when his holiest works are done
His soul depends on grace alone:
This is the man thy face shall see,
And dwell for ever, Lord, with thee!

DR. WATTS.

Ps. 15. *L. M.*

HYMN II.

O THAT the Lord would guide my ways
To keep his statutes still!
O that my God would grant me grace
To know and do his will!

O send thy Spirit down to write
Thy law upon my heart;
Nor let my tongue indulge deceit,
Nor act the liar's part!

From vanity turn off mine eyes,
Let no corrupt design,
Nor covetous desires arise
Within this soul of mine.

Order my footsteps by thy word,
And make my heart sincere;
Let sin have no dominion, Lord,
And keep my conscience clear.

My soul hath gone too far astray;
My feet too often slip:
Yet, since I've not forgot thy way,
Restore thy wandering sheep.

Make me to walk in thy commands;
'Tis a delightful road!
Nor let my head, or heart, or hands,
Offend against my God.

DR. WATTS.

119*th Ps. Pt.* XI.

HYMN III.

HAPPY the meek, whose gentle breast,
Clear as the summer's evening ray,
Calm as the regions of the blest,
Enjoys on earth celestial day!

His heart no broken friendships sting,
No jars his peaceful tent invade;
He rests beneath th' Almighty wing,
Hostile to none, of none afraid.

Spirit of grace! all meek and mild,
Inspire our breasts, our souls possess;
Repel each passion, rude and wild,
And bless us, as we aim to bless!

SCOTT.

Collyer's Supplement, Hy. 796.

LECTURE XI.

RELATIVE—HUSBANDS AND WIVES.

GEN. ii. 24.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.

In selecting this passage, on which to found the delicate and interesting subject about to be discussed, I have led you to the fountain-head of the relation itself; and from the character of *that* relation the reciprocal duties arising out of it will be best ascertained. Our Lord himself quoted this text, when he explained to the pharisees the indissolubility of the marriage-tie; and pointed out the laxity which even the law of Moses had tolerated, but which was a violation of the law of nature, as it stands thus promulgated at the commencement of this sacred union. "The pharisees came to him, "tempting him, and saying unto him, Is it "lawful for a man to put away his wife for "every cause? And he answered and said unto "them, Have ye not read, that he which made

" them at the beginning, made them male and " female, and said, For this cause shall a man " leave his father and mother, and shall cleave " unto his wife, and they twain shall be one " flesh?" It is remarkable, that, in repeating this passage, Jesus ascribes that which was spoken by Adam to the Deity himself; as a law of divine enactment, of which the man, while he was the subject, was but the promulgator, not the framer. So high, and so unquestionable is it's authority! And the comment of our Lord upon it, gives it a force which might not have been otherwise so distinctly felt and perceived. " Wherefore, they are no more " twain, but one flesh. What, therefore, God " hath joined together, let no man put asun- " der." The stress of the argument is, that God himself framed the marriage bond, and there is no human authority that can dissolve it—except in the single case of adultery,* and *that* by the express authority of the Divine Legislator, who has thought proper to determine that this crime against the relation shall render the contract void. " They say unto him, Why " did Moses, then, command to give a writing " of divorcement, and to put her away? He " saith unto them, Moses, because of the hard- " ness of your hearts *suffered* you to put away

* Subject to future explanation.

" your wives: but *from the beginning* it was " not so." It is evident that the pharisees misrepresented the fact, in their statement, and by consequence the inference they would deduce from it: and Jesus rectified their error, while he explained the principle on which the circumstance itself rested. Moses did never " *command*" them to " put away" their wives, on the grounds to which they allude; but he " *suffered*" it. It is not contended that he did this without authority; on his own part he had permission for that which he tolerated. But it is distinctly shewn, on what consideration this allowance was endured—" because of " the hardness* of your hearts;" alluding less distinctly, probably, to any particular cruelties that might be exercised, had this been denied, which some have supposed, than to that general untractable disposition, and obstinate character, for which this people were always noted, and are repeatedly reproved; and which might, under severer restrictions, however just, have induced evils of even greater magnitude than arose from this concession. Whatever be immediately intended, it is clear that the law of Moses was adapted, by Divine permission, to existing circumstances; to reduce, in some measure, to order, the evils which had crept into society,

* σκληροκαρδιαν, *untractable disposition.*—DR. CAMPBELL.

and to keep within a limit consistent with it's security, that which could not be entirely abolished from it's habits; and that, as it could not alter, it could not possibly be designed to impugn, the original law; to which our blessed Master brings back the institution, by which he censures these practices, and upon which he founds the matrimonial obligations, and the perpetuity of the connexion—"from "the beginning it was not so." It is also evident that our Divine Lord himself considers this first enactment as constituting the law of this delicate and important connexion; and as deducing it's obligations from the nature of the relation itself. Accordingly, it is no less than *four* times quoted in the New Testament. In the passage upon which I have commented; again in St. Mark; and a third time in the Epistle to the Ephesians—in all of which it is verbally recited; and in the two gospels, with the addition of the inference by Jesus—"so "then, they are no more twain, but one flesh." Upon this great principle, the fourth quotation rests, as to argument, in the First Epistle to the Corinthians; where it is levelled against illicit indulgences. "What! know ye not that he "which is joined to an harlot is one body? *for* "*two, saith he, shall be one flesh.*" With an earnest anxiety not to offend the chastest ear, I venture to submit only one other considera-

tion, as necessary fully to interpret the paragraph already expounded, and then to dismiss it. Our Lord uses the term *fornication* instead of *adultery*, which last has been nevertheless understood generally as intended. But the term is purposely selected. It is a just occasion of divorce, which is inquired after: now the Jewish law expressly punished adultery, not by divorce, but with *death:* and, it is obvious, therefore, something short of this is intended as a legitimate cause of separation. It appears, in short, to be this—that if the husband shall have discovered that any improper connexion had subsisted between his wife and another, *before* their marriage—he was allowed (and *that* by the law of God) to put her away; because her first union, however unwarrantable, was considered to be of that intimate kind, as to be indissoluble; at least so far as to incapacitate her to form, with another person, a contract of that absolute unity, upon which the original law proceeds, and whence it deduces the obligations of the relation. And this will fully unfold the meaning of the apostle, in the argument which he employed against such criminal intercourse.

That I may have no more occasion to revert to this ungracious discussion, I will prolong it, for a few moments, and anticipate what would

more properly fall under the reciprocal duties of this state. A female is expected to retain, not only her actual purity, but her character, without stain. On her part, to be suspected, is almost to be guilty. She is placed amidst temptations, flatteries, blandishments, importunities—all of which she must resist, against the susceptibility of a delicate nature, and the pleadings of a tender heart—too apt to mistake the language of passion for that of principle: and

> " When she falls, she falls like Lucifer,
> " Never to hope again!"—

Her morning-star is eclipsed, and all it's brightness extinguished for ever. " Her sun goes " down at noon-day." Her spring-blossoms fall under the untimely blight. Nothing is left to her, but to wander, like Cain, " a vagabond " on the face of the earth," until she " return to " the dust out of which she was taken." In the mean while, the seducer is admitted into society—is censured, yet tolerated by the grave—is caressed by the gay—and his cruel triumph over innocence, beauty, and credulity, becomes a recommendation to the fashionable. In the present day, christianity seems to have influenced a more equitable deportment on the part of society. The crime is justly detested: but

some are yet found to compassionate the seduced—and the seducer is not now suffered (at least, in the middle class of society) without strong marks of coldness, contempt, and aversion. Pity for the betrayed, does not countenance female levity. When a woman forgets to blush, she has lost her charms: when she turns seducer, she has not only abandoned her sex, but she is scarcely human; she is a monster more hateful and more cruel than the hyæna of the desert. But I know not why young men should be excused on similar occasions—why their sex should shelter them—why the same crime on their part should not be branded with correspondent infamy? The seducer, who breaks in upon the marriage-tie, and "puts "asunder what God hath joined together," should be hissed from that society, the bonds of which he has broken; and ought to be driven from the haunts of men whom he has outraged, to the wilderness—there to herd with other beasts of prey. The husband, and the father, who stains his nuptial couch, is inexcusable. Equity would demand that he should be visited with the punishment, which, were it on the other side, he would hasten to inflict: and that the injured wife should, in common with himself, have the sad and only redress of separation. The state of society may perhaps ren-

der impolitic, if not impossible, the enactment of so equitable a law: but the turpitude of the offence shall not therefore be the less heavily visited by him, who has declared in his word, "Marriage is honourable in all, and the bed "undefiled: but whoremongers and adulterers "God will judge;" a sentence which Latimer had the honesty and the courage to double down, when he presented the Bible to a king. "Therefore shall a man leave his father and "mother, and shall cleave unto his wife; and "they shall be one flesh."

The duties upon which we now enter, are *Relative*—and the immediate subject of discussion respects the reciprocal obligations of

HUSBANDS AND WIVES.

These, afterwards more distinctly enumerated in the Volume of inspiration, are generally included, and powerfully enforced, in this original law: and if we would learn the mutual duties of the parties so united, we must examine

First, The Relation itself.

It is founded *in nature*. It was the evident intention of the Creator thus to "replenish the "earth;" and to elicit all the charities that endear life, and constitute society. The man was first formed, but he was never designed to be alone. He was permitted to feel isolation

of heart, that he might afterwards more fully appreciate that provision of Divine wisdom and goodness, which made his solitude social; and added the last charm to Eden itself. Finding him in his perfect state, we hear no complaint expressed, although it is intimated that a want was felt. It is said, "Adam gave names "to all cattle, and to the fowl of the air, and to "every beast of the field; but for Adam there "was not found an help meet for him." He cheerfully applied himself to his duties as they presented themselves; and left to the paternity of the Creator to supply whatever might be necessary to complete his own work, and crown the felicity of his creature. Accordingly we learn, that God himself originated this relation. "And *the Lord God* said, It is not good that "the man should be alone." It was a part of his original plan, to originate this sacred connexion; and when a summary of the creation is given, even before this detail of circumstances is entered into, it is stated—"God "created man in his own image, in the image of "God created he him—*male and female created* "*he them.*" The distinction of sex, and the moral and relative union, were always contemplated: and the fact is borne out, by the well-known tradition in the heathen world, adopted by Plato, that the first sexes were created in

one person, and afterwards separated—a tradition evidently founded upon the account given in the Bible of the formation of the woman, and perhaps grafted upon the very singular expressions just recited.

It is a relation founded *in purity*. It originated in Paradise—before sin had entered there to efface the Divine image from the human bosom, and lay waste the beauties of that blissful garden. "No ravenous beast was there"—no poisonous plant—no external evil: and Deity sat enthroned upon the human heart, and irradiated, with his own brightness, the moral constitution of man. *Then* and *there* originated the marriage-tie, and God himself pronounced the nuptial benediction. "And God blessed "them; and God said unto them, Be fruitful "and multiply, and replenish the earth, and "subdue it; and have dominion over the fish "of the sea, and over the fowl of the air, and "over every living thing that moveth on the "earth." It is, therefore, conclusive, that the scriptures which have been urged against the formation of this relation, either from the remarks of Jesus himself, in connexion with the text, or from the prudential recommendations of St. Paul, were not intended to bear, except upon particular circumstances, or to apply, but in singular cases. The observations of our

Lord respect evidently individuals, *before* whom a certain line of duty is marked out, corresponding powers being furnished—*to* whom the formation of such a connexion would be injurious, by dividing their attention, impeding their activity, limiting their operations—and *for* whom it is also unnecessary, because of the peculiar adaptation of their disposition, and subjection of their passions, to the difficult and unusual path in which they are called to walk. The opinions of St. Paul, as clearly relate to the stormy age in which he lived—the persecuted state of the christian church—the necessity of keeping the mind, and the person, as disengaged from earthly connexions as possible, under these circumstances, and the perils to which families must be necessarily exposed, while so afflictive a state of things predominated. But he never designed to lay down a rule to extend to all ages, to all nations, and to all stations—far less to oppose, or depreciate, the marriage-tie. This would have been to erase the law of our being; and to despise the positive institution of our Creator. So remote from this unnatural inference was his intention, that he expressly calls "forbidding to marry," a "doctrine of devils." We have but to look to the time, and the place, of the origination of

marriage, with the sanctions that accompanied it, to be satisfied of it's sanctity.

" Hail, wedded love! mysterious law, true source
" Of human offspring, sole propriety
" In Paradise, of all things common else!
" By thee adulterous lust was driven from man,
" Among the bestial herds to range; by thee,
" Founded on reason, loyal, just, and pure,
" Relations dear, and all the charities
" Of father, son, and brother, first were known."
" Perpetual fountain of domestic sweets,
" Whose bed is undefil'd, and chaste pronounc'd,
" Present, or past, as saints and patriarchs us'd.
" Here love his golden shafts employs, here lights
" His constant lamp, and waves his purple wings!"

The formation of this hallowed and delightful connexion, is most *instructive* relative to *it's nature and intimacy*. It is not an allegory: but it is a fact, intended to display, as in a parable, it's design, and it's obligations. He who could have created man, male and female, at a word, chose to do it by a process, full of moral and solemn meaning: " And the Lord God " formed man of the dust of the ground, and " breathed into his nostrils the breath of life: " and man became a living soul." This was a mode of creation, which, while it exhibited the infinite power of the Creator, taught the crea-

ture his fragility and his dependance. For although he could not be the witness of his own formation, he could not have been left uninformed of it's circumstances; or these had never traditionally, from father to son, reached Moses. His fragility appeared in the materials selected; and, by consequence, his dependance. When he violated the law of his Maker, he forfeited his security and his immortality; and from that hour was sentenced to return to his original dust. So striking a parable to the understanding, is the fact of the woman's creation. Formed out of the man, a part of himself—and this circumstance being made known to him, "Adam "said, This is now bone of my bones, and flesh "of my flesh: she shall be called woman, be- "cause she was taken out of man. Therefore a "man shall leave his father and his mother, and "shall cleave unto his wife: *and they shall be* "*one flesh.*" These circumstances are all ratified by St. Paul's adoption of them as facts, when he speaks of the priority of man's creation, as one reason for his taking the lead in society, and exercising that sovereignty which was at first delegated to him from Deity, and to him alone; because his state was at that time one of absolute solitude, as to any equal. They are yet more decidedly established by the fact, that Jesus himself not only admits them, but quotes,

as we have seen, the moral enactment which arose out of them. It is proper to observe, that when God, in his wisdom and paternity, thought fit to supply man's wants, by giving him a companion, the fit partner of his dominion, he gave him *one*, and one only—a fact which speaks volumes against polygamy, and that concubinage, which allowed a temporary and dissoluble connexion, and is still practised in the East. The first is established by the fact, that "he created "them male and female"—a single pair—the second by the law, that "they should be one flesh;" supposing an union so intimate as to be indissoluble: and it is evident, that whatever did not fall under this positive and original law, was defective, incidental, and endured, but not sanctioned.

The question of *equality* seems to arise out of this statement; especially as St. Peter speaks of "giving honour unto the wife, as unto the "*weaker* vessel." A few circumstances must be collected, that we may fairly decide upon this subject. God created man, "male and fe- "male;" the first declaration supposes no inferiority of nature. "He caused a deep sleep to "fall upon Adam; and he took one of his ribs," and thence formed "the woman." The detail shews an absolute participation of nature. The benediction, which he pronounced upon their nuptial union, is general, and dispenses it's

benignity alike upon both: they were, therefore, intended to share the dominion therein given them. The term employed by St. Peter may refer to the constitution and frame of the female, which render her an object of protection. And the declaration of St. Paul, that "the head of "the woman is the man," supported by the circumstances of her creation, implies but the fact, that, to prevent anarchy, one must rule; and that the man is fitted, by nature and constitution, as he has also the claim of priority, for this sovereignty: but nothing is hitherto detracted from female dignity, nor do these concessions impeach her intellectual and moral equality. It would seem, then, an abstract question, pursued too often upon false principles. To rectify our mutual errors, let us revert to the text, and see how it was "from the beginning." To compare the man with the woman, in order to decide the pre-eminence, on the same standard, is absurd. They were to be one; and the perfection of both, to be consummated in their union. The qualities which are deficient in the man, are supplied by the woman—the defects of feminine constitution, both material and intellectual, are counterbalanced by the qualifications of the male. The quick, sensitive, soft emotions of the female, would degrade the man—the stern, unbending, undaunted courage of the

man, would unsex the female. It is not that the woman is hereby represented as the toy of nature—something to be admired for it's loveliness, and trifled with—but she has her proper sphere, as well as her husband—she excels in her department, as he does in his station: neither could take the place of the other, and they cannot therefore be compared; their respective excellences being different, yet in unison, and adapted to the end of their mutual creation; and then, when these are blended, the work of God is finished. The rights of woman do not consist in the invasion of the province of man—the rights of man must not interfere with the duties of the female. Both are secured, by a sacred regard to the qualities, and deference to the sphere of both. Let them abstain from invading each other's department—an effeminate man, and a masculine woman, are both monstrous: for each departs from the law of nature; and in so doing both resign their respective superiority and dignity.

Absolute *unity* is unquestionably implied—"*They shall be one flesh:*"—upon this the grand argument is founded, and out of this, the general obligations of the relation necessarily arise. It supposes a common *interest*. If this be abandoned, all is lost: a separate interest is the virtual dissolution of the marriage tie, as it

distinctly nullifies God's express institution. If it be ever preserved, it has stronger securities than settlements and legal fences—these may be necessary to guard against contingencies and death; but, beyond this, every thing should be avoided that could originate, or even suppose, a separate interest; and tend to destroy the great principle *we are one;* or to weaken the perception of that fact, upon which the whole of domestic comfort must ultimately rest—that the husband is every thing to the wife—and the wife every thing to the husband.

A common interest involves a common *obligation.* If it be neglected on either side, a serious injury is done to the other party. In vain are there industrious habits on the part of the man, if they be counterbalanced by habits of carelessness or profusion on the part of the woman. In vain shall the female cultivate the principles of peace and domesticity, if the master of the family is noted for turbulent habits, and fond of wandering from his domestic circle.

There should be *one mind* actuating two bodies. It is not to be expected that no differences of opinions should arise; and it would be incompatible with that liberty stamped upon the free nature of both, if these discrepancies were not to be expressed. They must, on some occasions, exist; and, to conceal them, would be a trait of disin-

genuity, which once detected, could not fail to destroy future confidence. Let these differences of opinion be as few as possible. If upon every consultation, the man and his wife are found to clash in their judgments, they will mutually grow tired of counsels always in opposition, and begin to act separately—who can fix limits to such a commencement? Let these differences of opinion never be urged, except in matters of importance—where fidelity on both sides requires a distinct exposition of the judgment of either. Who would contend for trifles? and yet from trifles, the most serious and irreparable contentions, especially of a domestic nature, have arisen. When it becomes necessary to produce these differences, let them be stated with kindness, and discussed dispassionately. The moment the passions enter the field, the contention is no longer what is right, and what is wrong, or what is best to be done—but who shall have the victory. And if, after canvassing the subject, neither party is convinced by the reasoning of the other, it is more graceful in the wife to yield: because nature and society have devolved upon her husband the public management of his family and domestic concerns—because revelation has prescribed this as the line of her duty, and this is authority which no pious woman will oppose; and because such a

deportment is most conformable to the gentleness of her sex. And I will venture to whisper a secret into the ear of my female audience: the party that submits always overcomes; and, for two reasons: *that* must be an ungenerous mind indeed which is not sensible of the value of the concession; and, on the other hand, in all domestic strife, more is inevitably lost than can possibly be gained—the individual, therefore, who soonest terminates it by concession, is the moral conqueror.

Let there be *one pursuit* common to both—"how shall two walk together unless they be "agreed?"—What time is lost, what spirits are wasted, what opportunities are slighted, or at least unimproved, when each acts separately! On the contrary, what alacrity is displayed, what victories are achieved, what difficulties are overcome, what comfort is secured, by co-operation.

Let there be one *end* to both—in order to this, and to sincere co-operation, there must be mutual confidence. Let each distinctly understand the intention of the other—that both may heartily assist the common purpose. Let each consider the success of the other, as his, or her own, that there be no jealousies regarding the individual influence, and "no schism in the "body"—and so shall they be indeed "one "flesh." Such is the character of the relation

itself, and such are the general obligations involved in it—from these we advance to consider,

Secondly, The duties respectively attaching to each party in this most intimate connexion. As those which are general have already been assigned, those which are distinct, in reference to either, may be easily traced, and are so obvious as to demand but little discussion—so enforced as to admit of no disputation.

The duties *of the husband* should lead the way on every consideration—nature and Providence have made him the head, and it behoves him to set the example.

Tender affection is his duty: it is the basis on which the structure of his domestic happiness must be built. If he manifest it not after his marriage, he is but a legal seducer—he has betrayed the unsuspecting confidence of a generous heart, from motives as criminal, as his pretensions were faithless. Upon his head be all the misery which such a disastrous connexion cannot fail to introduce. "So ought men to "love their wives as their own bodies: he that "loveth his wife, loveth himself: for no man "ever yet hated his own flesh"—another allusion to this original enactment.—He that suffers his affection for his wife to expire, is not only destitute of the principles of a christian, and the feelings of a man, but even of the in-

stinct of the animal. When nature contemplates intimate connexions, she guards them by strong attachments—and in this process of that which is visible, we learn the purpose of the God of nature, by whom this union was first established. Guard against the earliest symptoms of declining affection. The first step is too often irretrievable. Coldness begets indifference, and indifference induces aversion. The wedded life, is a life of love or of misery.

Guardianship devolves upon the man. Does he assume to be the head? and is that place conceded to him by revelation, and filled by him in creation? For what purpose is this grant? That he may become the protector of a nature, which, while it is equal to his own, nay, a part of his own—looks up to him for support, and reposes in him it's confidence. Affection will teach him to spare her every unnecessary pang, and to shield her from every calamity which he can possibly ward off. He should be her *counsellor*—her bosom friend. In the very grant, on the part of the woman, of her property, of her person, of her liberty, according to the laws of her country, and the law of God, there is a confidence shewn, that ought to call forth the liveliest affections, and to be repaid with the most faithful constancy. The honest exultation, " this is bone of my bone, and flesh

" of my flesh," should be accompanied with correspondent participation of her joys and sorrows, pleasures and pains, counsels and interests. The husband should be the *provider* for his family. He who receives all, is bound to refund every thing necessary to his wife and his family. An indolent, careless husband, is a wicked and unfeeling one. " If any man pro-
" vide not for his own, and especially for those
" of his own house, he hath denied the faith,
" and is worse than an infidel." *Considerate attention* is required on the part of the husband. This is the respect of genuine affection and esteem, ripened by intercourse; as bright as the sunbeam of heaven, and as far surpassing mere animal passion, as that pure ray transcends the gross but glaring vapour, exhaled from the putrid lake. It will manifest itself, by anticipating the wants, meeting the wishes, soothing the afflictions, participating the cares, and studying the comforts of the partner of his life. Little attentions are always within our reach, when great exertions are not. Little attentions are the heralds of strong affections. Little attentions are units which lead to mighty products. They are often laid aside after marriage: but whenever this is the case, they are the harbingers of the decline and fall of love's empire. In short, it is the duty of the husband in all

respects to regard his wife as a part of himself: and if he do this sincerely, self-love will point out his obligations—" and they twain shall be " one flesh."

Closely allied with these, and inseparable from them, are *the duties of wives.* They branch into two classes—as the manager of his family, and as his helpmeet in life.

As the manager of his family, let us take Solomon's description of her. " Who can find " a virtuous woman? for her price is far above " rubies. The heart of her husband doth safely " trust in her, so that he shall have no need of " spoil. She will do him good, and not evil, " all the days of her life. She seeketh wool " and flax, and worketh willingly with her " hands. She is like the merchant's ships; she " bringeth her food from afar. She riseth also " while it is yet night, and giveth meat to her " household, and a portion to her maidens. " She considereth a field, and buyeth it: with " the fruit of her hands she planteth a vineyard. " She girdeth her loins with strength, and " strengtheneth her arms. She perceiveth that " her merchandise is good: her candle goeth " not out by night. She layeth her hand to " the spindle, and her hands hold the distaff. " She stretcheth out her hands to the poor; " yea, she reacheth forth her hands to the

" needy. She is not afraid of the snow for her " household: for all her household are clothed " with scarlet. She maketh herself coverings " of tapestry; her clothing is silk and purple. " Her husband is known in the gates, when he " sitteth among the elders of the land. She " maketh fine linen, and selleth it; and deli- " vereth girdles unto the merchant. Strength " and honour are her clothing; and she shall " rejoice in time to come. She openeth her " mouth with wisdom; and in her tongue is " the law of kindness. She looketh well to the " ways of her household, and eateth not the " bread of idleness. Her children rise up, and " call her blessed; her husband also, and he " praiseth her. Many daughters have done " virtuously, but thou excellest them all. Fa- " vour is deceitful, and beauty is vain: but a " woman that feareth the Lord, she shall be " praised. Give her of the fruit of her hands; " and let her own works praise her in the " gates."* Passing over the peculiar character of domestic duties, which distinguished the day—the wool, and the flax, the rising " while " it is yet night"—and the planting a vineyard with her own hands—which are no longer feminine employments—but similar occupa-

* Prov. xxxi. 10.

tions to which yet devolve upon the wife of the husbandman—we may learn in general the important character of female domestic management. And how much must depend upon this, not merely for the promotion of domestic comfort, but for the absolute security of her husband's property. All females are not expected to enter into the same accurate detail of domestic management: but all *ought* to have both a competent knowledge of that which is done, and that which *ought* to be done, in a family. If their education has been unhappily defective in this particular, it should be made up by good sense, good will, and industry, taught by experience: but she who is above the management of her family, will never know how to rule it. As the mother of his children, the wife will be always endeared to the husband—for he is then touched as a father also. On this account, children are desirable as a new bond of union: but they ought not to be impatiently desired—and there is something defective in the original tie, if it cannot hold, and hold firmly too, without them. On this subject, as well as on the mother's participation in their education, I forbear now to speak; as these are considerations to be produced in the next Lecture. But there is one thing particularly estimable in the descrip-

tion of a good wife given by the wise man—"in her tongue is the law of kindness." The absence of this one good quality has nullified a thousand others. Want of temper in a wife, especially when associated with an ungoverned tongue is ruinous to the whole detail of domestic comfort. "The contentions of a wife "are a continual dropping"—why, the very stones would be worn by it! "It is better to "dwell in the wilderness, than with a conten-"tious and an angry woman"—we expect only that which is savage in the desert; but where shall we look for love and peace, if not at home? "It is better to dwell in a corner of "the house-top than with a brawling woman, "and in a wide house"—it is well to go from her as far as possible, but it is impossible to live with her in comfort. O fright not the dove from his nest—love, if he be driven from his dwelling, never returns!

As his helpmeet in life—we contemplate the female, and her duties correspond with this appointment. Adam was not without company, but he had no equal: and when an equal was formed, it was not that she should be his mate of the same nature, and merely his peer, but that she should be a help *meet* for him. She is his *companion*. He chooses or avoids other society—but here the choice once made

is determined for ever. That association which is as constant as it is indissoluble will require no common resources. Apathy, not to the individual, but in the course of life, will steal in. Then it is the part of the wife to rekindle the waning torch—to give impulse to the sluggish spirits—and then small but affectionate attentions, will be found irresistible. She is his *friend.* Let him find her bosom so faithful, as that he shall never need another deposit. In order to this, she must know how to govern her tongue, and not to betray his secrets: she must learn to rule her understanding, and in giving her advice, not to consider her judgment infallible, and admit of no deviation from the line which she would prescribe. She must be his *nurse.* Alas! sickness will invade the family circle, and death will break it. Then no voice is so sweet, no hand so tender, no offices so esteemed, as those of the affectionate wife—when she glides round the bed, adjusts the pillow, administers the medicine, wipes away the cold dew, and presses the throbbing head to her bosom.

For the summary of duties devolving upon the husband and the wife, I appeal, as to all the rest, to Revelation itself. "But I would "have you know, that the head of every man "is Christ; and the head of the woman is the

" man ; and the head of Christ is God." " For " the man is not of the woman, but the woman " of the man ; neither was the man created for " the woman, but the woman for the man." " Nevertheless, neither is the man without the " woman, neither the woman without the man, " in the Lord. For as the woman is of the " man, even so is the man also by the woman, " but all things of God."—There must be no undue usurpation of authority on the part of the man over the woman ; no domestic tyranny, for both are necessary to each ; and each ought to promote the advantage of the other, especially in all spiritual co-operation.

" Wives, submit yourselves unto your own " husbands, as it is fit in the Lord. Husbands, " love your wives, and be not bitter against " them."

" I will"—" in like manner also, that women " adorn themselves in modest apparel, with " shamefacedness and sobriety ; not with " broidered hair, or gold, or pearls, or costly " array ; but (which becometh women pro- " fessing godliness) with good works. Let " the woman learn in silence, with all subjec- " tion. But I suffer not a woman to teach, " nor to usurp authority over the man, but to " be in silence. For Adam was first formed, " then Eve. And Adam was not deceived ;

"but the woman being deceived was in the "transgression."

"Likewise, ye wives, be in subjection to "your own husbands, that if any obey not "the word, they also may without the word be "won by the conversation of the wives; while "they behold your chaste conversation cou- "pled with fear. Whose adorning, let it not "be that outward adorning of plaiting the hair, "and of wearing of gold, or of putting on of "apparel; but let it be the hidden man of the "heart, in that which is not corruptible, even "the ornament of a meek and quiet spirit, "which is in the sight of God of great price." The apostles respectively seem to arraign the extravagant decorations of the age, and especially of the Roman women, who expended large fortunes on their persons. He does not absolutely forbid the wearing of gold, or personal ornaments—the rank and station of the individual may render this proper—but he requires better things of professing females, and demands that their "*adorning*" shall consist in spiritual graces. "For after this manner, in "the old time, the holy women also, who "trusted in God, adorned themselves, being "in subjection unto their own husbands: even "as Sarah obeyed Abraham, calling him lord: "whose daughters ye are, as long as ye do

" well, and are not afraid with any amazement.
" Likewise, ye husbands, dwell with them ac-
" cording to knowledge, giving honour unto
" the wife, as unto the weaker vessel, and as
" being heirs together of the grace of life; that
" your prayers be not hindered."*

The sum of the whole appears to be this:—let each keep the station which God and nature, Providence and society, have assigned—neither usurping any thing over the other, nor resisting the claims of the other: above all, let us look to an example beyond every precept—still more impressive (if possible) than even the original institution—Let every man love his wife as Christ loved the church. The degree is impossible: but, oh! if the spirit be cherished, all will be secured—positive enactments will fall short of the law of love—the only law which will guide both husbands and wives, until they reach that heaven, where their infirmities shall cease, their blessings be perfected, and their union be indissoluble!

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* 1 Cor. xi. 3. 8, 9. 11, 12. Col. iii. 18, 19. 1 Tim. ii. 9—14. 1 Pet. iii. 1—7.

HYMN I.

If God succeed not, all the cost
And pains to build the house are lost:
If God the city will not keep,
The watchful guards as well may sleep.

What if you rise before the sun,
And work and toil when day is done;
Careful and sparing eat your bread,
To shun that poverty you dread;

'Tis all in vain, till God hath blest—
He can make rich, yet give us rest:
Children and friends are blessings too,
If God our sovereign make them so.

Happy the man to whom he sends
Obedient children, faithful friends!
How sweet our daily comforts prove
When they are season'd with his love.

DR. WATTS.

127*th Ps. L. M.*

HYMN II.

If God to build the house deny,
The builders work in vain;
And towns, without his wakeful eye,
An useless watch maintain.

Before the morning beams arise,
Your painful work renew;
And till the stars ascend the skies,
Your tiresome toil pursue:

Short be your sleep, and coarse your fare;
In vain, till God has blest;
But if his smiles attend your care,
You shall have food and rest.

Nor children, relatives, or friends,
Shall real blessings prove,
Nor all the earthly joys he sends,
If sent without his love.

DR. WATTS.

127th Ps. C. M.

HYMN III.

O HAPPY man, whose soul is fill'd
With zeal and reverent awe!
His lips to God their honours yield;
His life adorns the law.

A careful Providence shall stand,
And ever guard thy head;
Shall on the labours of thy hand
It's kindly blessings shed.

Thy wife shall be a fruitful vine;
Thy children round thy board,
Each like a plant of honour shine
And learn to fear the Lord.

The Lord shall thy best hopes fulfil
For months and years to come;
The Lord, who dwells on Zion's hill,
Shall send thee blessings home.

This is the man whose happy eyes
Shall see his house increase,
Shall see the sinking church arise,
Then leave the world in peace.

DR. WATTS.

Ps. 128.

LECTURE XII.

RELATIVE—PARENTS AND CHILDREN.

PROV. IV. 1—4.

Hear, ye children, the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake you not my law. For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thine heart retain my words, keep my commandments, and live.

THERE is an infinite tenderness in this appeal; which not to feel is to be less than human; and to attempt to heighten, would be to destroy. None but a father could so plead; none but an affectionate child could entertain recollections of parental anxiety, so vivid as these are preserved, so many years after it had ceased in the grave. Every age has it's character; and in that character, it's strength and weakness. A man must be of a certain age,

to appreciate certain arguments. There are subjects, and this is one of them, in which principle is inseparable from powerful emotion. A younger man than myself might throw much more fire into it—there was a time when I should have done this—but what he gained in effect he might lose in principle. He would be more eloquent in expression: but he would want the persuasion, which the heart only can supply. I am a father, and every word in the touching passage I have read, tells me that I am so. I have not accumulated years upon my head—but age does not consist in years; it is made up of constant contact with the world; pressing duties, engagements that demand unslumbering activity, and touch, in all points, time and it's obligations—and a long life may be thus crowded into a narrow space. These shall plant upon forty the furrows of threescore; while ease and retirement, and tranquillity shall sleep away years unnumbered, and time pass by almost without leaving an additional wrinkle upon the placid countenance. Permit me, therefore, to avail myself of my privilege as a father, and my acquaintance with society, such as it is, to throw what knowledge I possess into a subject that interests all my feelings.

There are emotions too powerful to be ex-

pressed ; too ethereal to be substantiated ; too spiritual to be imbodied. Such are the vivid, varied, attenuated anxieties of parental tenderness: yet Solomon's powerful genius arrested and perpetuated them: and such is his commanding eloquence, that they scarcely seem to lose any thing, by being clothed in language ; his expressions are the types of his affections ; his appeal rises warm from his heart. "Hear, "ye children, the instruction of a father, and "attend to know understanding. For I give "you good doctrine, forsake you not my law. "For I was my father's son, tender and only "beloved in the sight of my mother. He "taught me also, and said unto me, Let thine "heart retain my words: keep my command-"ments, and live." This is not egotism : it is the expression of powerful feeling, and manifests the heart to be more deeply interested for others than for himself. A man may speak of himself, when it is to benefit others ; to give greater weight to his counsels ; to take deeper root in the affections ; and to obtain a firmer hold upon them, for their instruction and advantage, without being an egotist. Egotism is a compound of selfishness and vanity ; in the text, there is not a particle of either. It is full of paternal emotion: and, while the father

speaks of himself, he is thinking of his children; he speaks of himself only to interest them more effectually, and give force to his instructions; and never thinks of himself less, than while he is proposing to them his own example, and that of his parents; to whose memory a gush of filial tenderness breaks forth, and commingles with his paternal anxieties.

There is, in this admonition, I know not what charm of recollection. The past comes again, clothed in the bright radiance of hope, such as it once appeared, before reality had extinguished it's light, and broken it's day-dream. Childhood returns with all it's intensity of ardour, all it's simplicity of character, all it's buoyancy of spirits, all it's fearless confidence, all it's lively gaiety, all it's thoughtless mirth, all it's varied emotions, all it's warm affections. The vivacity which beguiled the parent of many a smile, and drew forth also many a tear—which, in placing before him all he loved, shewed him at the same moment all he had to fear—returns upon the father: he remembers what he was as a child, and what his parents were to him; he remembers counsels little heeded at the time, and too much neglected afterwards; and, without forgetting that he is himself a parent, he places before his own children the wisdom of his father, and

the result of his own experience. It is impossible for me to convey to others, in any adequate language, the emotions which this passage, so full of feeling and of gentleness, awakens in my bosom. It seems to me to speak, on the part of the writer, of departed joys, recalled by the occasion, but not to be retained: the flashings of youthful pleasures, and vivacity upon old age, like the fitful coruscations of the aurora borealis upon a northern sky at midnight—enchanting, but momentary; bright, but cold; playing over a scene of darkness with partial, sudden, transient illumination, to leave the shades deeper and more dreary than before. Such are the recollections of childhood and youth, with their train of hopes disappointed, promises blighted, advantages neglected, and knowledge spurned, until too dearly bought by experience.

——— "When young, indeed,
"In full content, we sometimes nobly rest,
"Unanxious for ourselves; and only wish,
"As duteous sons, our fathers were more wise!"

Will impetuous and ardent youth forgive us, if, for once, we reverse the proposition which they magnanimously make, that riper years should listen to them; thinking as they do that they have found out a road which all their

fathers have missed; and which they will continue to think, until time, that great teacher, dispels the enchantment—and plead in our turn to be heard, while we would make them a present of our experience, at a cheaper rate than we ourselves obtained it? and venture upon the privilege of age, if not of wisdom, to say—"Hear, ye children, the instruction of a father!"

Our intention is to pursue *relative* duties; and that branch of them demanding present discussion, includes the reciprocal obligations of

PARENTS AND CHILDREN.

These appear to me to be distinctly intimated in the text. The duties of children are expressly enumerated, as comprised in attention and obedience; those of parents are recognised in the illustrious example of Solomon's father and mother; for both are represented as interesting themselves in his welfare and education—"I was my father's son, tender, and "only beloved, in the sight of my mother"—and these are presented conjointly in the instance cited, and the precept—"He taught me "also, and said unto me, Let thine heart retain "my words; keep my commandments, and live."

First, the Duties of Parents.

These commence with the relation. An instinctive affection accompanies the little

stranger into life; the mother "remembereth "no more the anguish, for joy that a man is "born into the world"—she deems her pains not too much, for the compensation of her own heart when she first embraces her offspring. And the father, under the sudden and overpowering influence of a relation so new, and so intimate, knows not how to define his own emotions: so mixed, yet so exquisite; so confused, yet so irresistible! A link is formed at that instant between him and his child, which cannot be broken till death.

Mothers—your's are all the preparatory sorrows of child-bearing—your's the first rapture of the new existence—and upon you will devolve the earliest of all parental duties. The primary, and most important, relative obligations, are all maternal. Do not, without an absolute physical necessity, alienate your child from your own breast, and teach him to embrace the bosom of a stranger. Let him draw his nourishment from the fountain of his natural being. Let not his eye dart the first glance of consciousness upon the face of an hireling. Do not deprive yourselves of the ineffable pleasure of gathering the conviction of his earliest intelligence from the first smile by which he shall distinguish you from a stranger. Remember, God himself could find no stronger image by which to express his own

constant, immutable, and infinite affection, than that employed in his striking appeal—"Can a "woman forget her *sucking* child?" Your own affections will thus be most powerfully engaged; and his, most speedily excited. It was thus that "holy women of old" discharged maternal duties: and do not suffer example, or fashion, or reproach, to draw you aside from a path, which is the path of nature; and, however it may be decried, must be trodden by those who remember their responsibility to the Father of the families of the whole earth. The heartless dissipations of fashionable life will be no recompense for the sacrifice of maternal feelings and duties. Fashion may supplant nature; but she cannot, like her, satisfy the heart. The charm of the historical domestic records of the Scriptures, is their conformity to, and exhibition of, truth and nature. We enter into all the feelings of Sarah, when she says—"Who would "have said unto Abraham, that Sarah should "have given children suck? for I have borne "him a son in his old age:" and of the happy father, participating her emotions, and impressing upon them a public character—"And "the child grew, and was weaned: and Abra-"ham made a great feast the same day that "Isaac was weaned." All this had been lost, if Sarah had been a fashionable mother. In

the same way we sympathize with Hannah. At a time, when not to bear children was a reproach, and when the grant of a son was hailed with transports beyond those of nature, because of the promised Messiah, whose coming was expressly predicted, while the period was as yet unrevealed; and each hoped either to produce the Saviour, or at least to be in the line of his advent—Hannah was denied the blessing so ardently desired. She prayed—the great resort of the weak and the miserable; and such are we all—and therefore is prayer of universal obligation. She was heard; she bore a son, and devoted him solemnly to the Power by whom he was bestowed. She brought him to Eli—"and she said, Oh, my lord; as "thy soul liveth, my lord, I am the woman "that stood by thee here, praying unto the "Lord. For this child I prayed; and the "Lord hath given me my petition which I "asked of him: therefore also I have lent him "to the Lord; as long as he liveth he shall be "lent unto the Lord."* But when did she thus consecrate him to the divine service?

* This example teaches the duty of the early dedication of children to the Lord—a subject upon which I shall not enter here, as I have already discussed it, in a sermon on *baptism*, about to be given to the public; and with it other

" The man Elkanah, and all his house, went up " to offer unto the Lord the yearly sacrifice, " and his vow. But Hannah went not up; for " she said unto her husband, I will not go up " until the child be weaned, and then I will " bring him, that he may appear before the " Lord, and there abide for ever." But she might possibly have given him to some of her domestics to suckle? The answer to this would be, that such a resort had never been imagined in those days; it is one of the inventions of modern times, which certainly reflect no honour upon human nature. But the fact is too clearly stated to admit of reasoning; or require a mere induction from prior circumstances. " And Elkanah, her husband, said " unto her, Do what seemeth thee good; tarry " until thou have weaned him; only the Lord " establish his word. So the woman abode, " *and gave her son suck until she weaned him.*" What different domestic pictures would modern times furnish! and how unfashionable a mother was Hannah! However, when I see a child clinging to it's nurse, at the approach of it's mother, either afraid of her, or indifferent

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principles of education produced, which appear to me most important, and which are waved in the present Lecture, for the same reason.

to her, regarding her manifestly as a stranger, I cannot help even shuddering at the spectacle, as a violation of the law of nature, and a dereliction of those natural duties which, if properly discharged, must have produced a result, not only different, but directly opposite. Let me see the child bound towards his mother; all light in his eyes, all love in his heart; and I want no other evidence that this mother has discharged her maternal duties.

And, O ye mothers, in the hour of sickness your duties are imperative, while they are most painful. You know that the little stranger is likely never to make a settlement in this transient state of being; and the quick apprehension of maternal love will shew you, how few, in comparison with those who die in infancy, acquire the usual tenure of threescore and ten years, at which life is held. Do not commit to an hireling the guardianship of that couch, at which angels do not disdain to wait. A mother's knees should be the throne of her child in health, and his cradle in sickness. Her arms should be his protection, and her bosom his pillow. Her voice should be his guide, and her smile his recompense. And, oh! should the bitter, bitter cup of separation be put into your hand, it must be drank; the dying couch must not be abandoned. With a

martyr's fortitude, but with a mother's hand, the last offices must be performed. Such a tender and heroic mother was Rispah, under the most dreadful circumstances of separation from her children—Two of her sons fell, in the vengeance of the Gibeonites against the house of Saul. They were put to an ignominious death, and their dead bodies exposed on the gibbet, to be consumed by the seasons, or devoured by ravenous animals. "And Rispah, the daughter "of Aiah, took sackcloth, and spread it for "her upon the rock, from the beginning of "harvest, until water dropped upon them out "of heaven, and suffered neither the birds of "the air to rest upon them by day, nor the "beasts of the field by night."—And she continued her mournful and persevering offices, until justice relented, and nature prevailed, and she was suffered to deposit their remains in the sepulchre of their fathers. Oh, with what fortitude will maternal love brace the tender nerves of the female!

Do not consider the mind which lies before you; at least, which is gradually unfolding itself to you, in all it's simplicity—as some have represented it—a sheet of white paper, upon which good or evil may be written at pleasure. I am the last to deteriorate from the influence of education; and I am convinced, that the

greater proportion of evils complained of, in religious families, have arisen from either neglect in education, or improper methods pursued, connected with it. I am a strong believer in Solomon's grand maxim—"Train up "a child in the way he should go, and when he "is old, he will not depart from it." I do not mean to affirm, that there are no exceptions; but I am convinced, that as a general rule, it is unquestionable; and a general rule only was intended to be established. It may also be clearly proved, that, at least two thirds of those exceptions, which are pleaded against it, may distinctly be traced to errors of education; and I am very certain, that in this allowance I exceed even the fact. But that the precept may have it's proper influence, I must forewarn the mother, upon whom the earliest discipline of the child must devolve, what she has to expect from that nature, upon which she is required to operate. It is not a pure and unstained nature—it will discover early passions, against which it will be her difficult, but absolute duty to guard. There is an age in which this duty is most irksome and perplexing. A child of two years old will discover often strong symptoms of temper; and the question then is, how these are to be calmly met, and effectually subdued? He is too young to reason

with—yet he must be conquered. If the child gain his point but once, he will, to say the least, dispute it always. Take care, then, of the first step. I am no advocate for the rod, but I dare not wholly banish it. A wiser than I, or any in this assembly, hath said—"With-"hold not correction from a child: for if thou "beat him with the rod, he shall not die; thou "shalt beat him with the rod, and shalt deliver "his soul from hell." "Chasten thy son, while "there is hope, and let not thy soul spare for "his crying." "He that spareth the rod, "hateth his son; but he that loveth him, "chasteneth him betimes." I know that modern systems of education abolish this entirely: and surely the more it can be spared the better. I am very certain, if it produce not it's effect at first, it will not by repetition: I am also sure, that it ought not to be resorted to, until all other methods have been tried. But all this does not amount to it's absolute prohibition: and I am afraid it will be found, that at an age, when the mind is wholly unformed, and the reason cannot be distinctly appealed to, but the passions must be checked, this sensible argument may be indispensable, although I do not think it will require to be repeated. The first impression of this sort, if it effect any thing, will effect every thing: and it will be more likely to

produce all that is desired, when it is evidently resorted to, with pain and reluctance. It will not do to stand still and say—more light will arise upon the understanding hereafter; I will wait until it appears—the mischief will be effected, in this case, before you apply a remedy. The child who has not the reason that can be argued with, has just sense enough, in any concession on your part, to know that he has gained his point—and from that moment he is your master. Every other step will be disputed with you; and with a tenacity corresponding with the violence of his passions, and the weakness of his reason. If he cannot be conquered by persuasion, he must be subdued by force: for the great stake is here—he must be overcome. Mothers, again I appeal to you. This first step must be your's to take. To your mingled firmness and tenderness must this earliest victory over your child (which discovers a greater victory over yourselves) be confided. Watch the budding intellect—subdue the earliest indications of temper:

—— "Delightful task to rear the tender thought—
"To teach the young idea how to shoot!"

Difficult, but glorious triumph, to suppress passion in it's birth, and to crush the crocodile in it's egg! Both devolve upon the mother—and let her never forget, that the child thinks,

and reasons, and resolves, sooner than is usually imagined. It has always appeared to me, that the great error of education is, that it begins too late.

In the mean while, the *father's* duties do not slumber; and they are every day becoming more pressing and definite. The first, the most obvious, and the most imperative of these is, that he should share the maternal burden, by cordial co-operation. Although he cannot, at this early age, be the principal, he may be a powerful auxiliary; and he ought not to leave her to sustain all her weight of care alone. He should aid her with his counsels, and arm her with his authority. The child should receive, as his first impression, that the mother and father are of one mind: and this impression should be ever kept alive, by their perfect harmony and consistency. If it should unfortunately happen, that their opinions differ, as to discipline, let the difference be settled privately, and between themselves: but let not the one counteract, by indulgence, by expostulation, or by any act in the presence of the child, the prescriptions of the other. Both will lose their authority—and the child will be ruined. Boys will sooner come under the father's eye; while girls must remain almost entirely under the guidance of the mother: but through the whole

state of discipline, from infancy to maturity, and under the varying circumstances attending it—let the one grand principle of co-operation and unity be kept constantly in view.

Guard against unlimited *affection*—this is a precept that applies equally to *both*. There is danger in it, as it regards the dispensations of the Divine Providence. It is an essential part of the moral government of God, to restrain our inordinate desires: and he frequently removes, in paternal kindness, that which we love too well. There is ruin in it to the child. If he shall eventually prove an honour to his family, it is accidental, so far as the parents are concerned; they took no steps to secure it. It is destruction to his temper, and too often to his morals. Passions unrestrained at first, are unconquerable in the issue. Temper indulged, becomes in the event insufferable to others, and a constant source of irritation to the unhappy individual. There is cruelty in it. A spoiled child is never happy. There is cowardice in it. It is not love, it is sloth, it is selfishness, it is any thing but affection; and children are unduly indulged, not to spare the child anguish, but to spare the parent trouble. Avoid the curse of Eli. "For I have told him, "that I will judge his house for ever, for the "iniquity which he knoweth; because his sons

"made themselves vile, and he restrained them "not."

On the other hand, avoid unnecessary *severity*. The parents ought to be the most candid judges, and the most faithful friends, of their children. Do not expect them to be faultless; and do not so carry yourselves towards them, as to make them afraid to confess their faults. A father, who rules his child by fear, teaches him to deceive him. Do not expose them to unnecessary privations; some have taken this false step, under the idea of inuring them to disappointment. Disappointment will come soon enough —do not antedate it. If circumstances arise, that render privations necessary, and call for self-denial, firmly demand it—and never yield the point. But do not "afflict them willingly." *Your* heavenly Father deals not thus by you—it is better to spare the child a trial, than to correct him for sinking under it. Remove from him, as far as possible, whatever might annoy him: but when unforeseen difficulties thwart him—resolutely exact his obedience. Do not trifle with his temper—temper, always difficult to manage, is spoiled totally if it be tampered with. "Fathers, provoke not your "children to anger, lest they be discouraged."

Different treatment must be employed relative to different children. In the same family,

the varieties of temper and disposition are so great, that only general rules can be laid down for education, which must be applied and altered as the occasion requires. The restraint which is absolutely necessary to some, would break the spirit of others. Narrowly watch the disposition of your child, and exercise your authority accordingly; guiding it by wisdom and prudence. Carry an even hand to your children—*not preferring one before another.* This may be difficult to achieve: but woe to the parents and to the family, in which it is not adopted. All the miseries of Joseph arose from the ill-judged partiality of his father. I am not sure that even the tenderness of recollection manifested by Solomon, does not infer an error of this description. He was not his father's only son: who had several wives and children; nor even the only son of his mother; yet he clearly intimates, that he was surpassingly beloved. There were doubtless qualities of a superior and endearing kind, on the part of Solomon, over the other children of David, and which won for him the glorious title, bestowed upon him by the prophet—*Jedidiah, beloved of the Lord;* and a reason may be assigned for this partiality, as the covenant was entailed upon him, as it had been formerly upon Isaac: but it is dangerous to press the

margin of this domestic gulf. He who constitutes a favourite in his family, scatters among his children the seeds of alienation, contention, malice, envy, and the most deadly hatred. "A "brother offended is harder to be won than a "strong city."

Let *religion* be the governing principle of their education. The system that excludes this, excludes every thing that is truly important. The provision that is made for them, if this be left out, leaves them impoverished—although it should pour the riches of the universe at their feet. Let them learn whatever is ornamental, and suited to their rank, as well as whatever can qualify them to fill, and to ornament society: but, above all things, "bring them "up in the nurture and admonition of the Lord." Place religion before them as a privilege—suspend it's ordinances as a punishment, more severe than any other, and to be inflicted only in cases where others fail. As a well-educated child will feel being removed from his father's confidence, and his mother's smile, more severely than any other penalty; so let him learn to prize religious exercises, domestic and public, that to be excluded from them shall be his deepest disgrace. Never load his memory—above all things, let nothing religious wear the shape of a task; and do not task his recollec-

tion with things which he cannot possibly comprehend. Begin with the most simple elements, and so ascend to the higher: and endeavour to impress his memory and his understanding at the same time. Let all religious exercises, in which he is engaged, be short, that they may not be wearisome. Never force his talents: let the spring bring forth her own blossoms; and do not place the budding flower in a hot-house.

In a word, let *consistency* mark your course, and *example* ratify your decisions. Never break your word with your child—for this will shake his confidence—and without confidence you have no authority. Do not fluctuate in your measures: for this will be to leave him to uncertainty; and how can the ship be steered without a rudder? Do not forget, that the penetrating eyes of children cannot be shut against your personal conduct; and the precept which drops from your lips, with the wisdom of an oracle, will never find it's way to the heart of your child, unless your own example confirms it. Learn also when to resign *authority*, and to become the companion and friend of your child. Treat him as early as prudence will permit, on terms of equality, and you bind him to you for ever. A tenacity of authority, frequently extended to maturity, has robbed the

parent often of the respect of his child, even when his duty has been tendered. The man is not to be treated as a boy, with impunity. Look to the *Divine example*—and gather thence, as parents, tenderness, forbearance, forgiveness, mingled firmness and love. "Be the children "of your Father who is in heaven;" and learn to educate your children, from his perfect discipline over you.

Secondly, The Duties of Children, must be briefly stated.—Briefly stated, because they are so simple and obvious, that to state them is to enforce them: but let them be individually applied; and let these principles founded in reason and religion, the precepts of God written upon our very nature, have a commanding influence upon the life and character of the rising generation.

Love, is the first and grand spring of filial duty. To suppose it's absence, is to libel human nature. The claims of the mother are so gentle, and those of the father so reasonable, that both ought to be irresistible. I have stated the principle, because of it's importance, in giving character to duty—not as requiring either explanation or defence. I send the young man home to his mother's painful anxieties on his account—to her watchings over him in sickness—her caresses of his infancy—her tears—

her fidelity: I send him to his father's counsels—his labours—his sacrifices—his manly tenderness: these are to act upon his heart; and if there be a son, or a daughter, upon whose heart these considerations will not act, to produce correspondent love, I have the misfortune to have found one of those whom the apostle places upon the blackest catalogue of human crimes, and whom he describes as "without "natural affection."

Docility will be the product of this principle. The ingenuous child will defer to the opinion of his father—will reverence his wisdom, and cheerfully yield to his authority—will acknowledge that his matured understanding is fitter to guide his course, than his own twilight judgment; and will give that good and tender father credit, for intending in all his arrangements, his advantage, and this only. He will yield, not only without a struggle, but with joy, to the instructions of that mother, whose soul of love looks at him through her eyes, and whose voice trembles with emotions of tenderness, while she exhorts him—"What, "my son? and what, the son of my womb? "and what, the son of my vows?" Let my young female friends listen—Never choose a man for your husband, who has been an undutiful son. You will have no hold upon him:

believe me, he that has shewn no filial affections, has no heart at all—do not trust him with your peace. He may have a thousand personal graces, and a thousand acquired accomplishments, but this one defect annihilates the whole. And woe to that unhappy young man, who shall choose the partner of his life from amongst perverse daughters: he has taken to his bosom, a fire that will consume him. The best pledge of future relative excellences must be sought among the earliest indications of filial duty. A good son, and a good daughter, cannot make a bad wife, or a profligate husband.

The claims of filial duty are *absolute and indissoluble.* The God who made you requires them at your hands. "Children obey "your parents in the Lord, for this is right. "Honour thy father and mother (which is "the first commandment with promise), that "it may be well with thee, and that thou may-"est live long on the earth." It is remarkable that this is the only moral precept that has a distinct promise attached to it, and that of a temporal and immediate nature: and surely shews in what estimation in the sight of God is filial duty. On the other hand, how dreadful is his figurative denunciation—"The eye that "mocketh his father, and despiseth to obey his

" mother; the ravens of the valley shall pick it " out, and the young eagles shall eat it." How tremendous is his sentence—" Cursed be he " that setteth light by his father or his mother." How justly severe his ancient law, which decreed " the stubborn and rebellious son to die " by stoning under the hand of the men of the " city where he dwelt," as a pest of society not to be endured.

How full and ample are the instructions of filial duty, both in the Old and New Testaments! and how illustrious are those *examples* by which they are supported!

The filial reverence of *Isaac*, was marked on an occasion of all others the most important—the choice of a wife. And this single instance of filial piety speaks volumes, both to parents and children. At this advanced part of the Lecture, I will only venture two remarks, upon which incalculable interests are suspended. It is absolutely essential to the duty of a child, not to form such a connexion without consulting the feelings, and being guided by the counsels, of the parent. And, oh! let me impress upon the hearts of parents the counter duty of consulting, in all their predilections, the hearts of their children. I know of no act of tyranny more cruel, than availing themselves either of the authority with which the laws of their

country arm them, or the influence with which nature invests them, to urge against the affections and the judgment, the formation of a connexion which cannot be dissolved, and which must necessarily involve the happiness, or misery, of an intire life.

The example of *Moses*—at the height of his power and grandeur—in the reverence which he paid to Jethro, who was only his father-in-law—should teach filial duty.

Solomon never appeared so great, as when he rose from his throne, and bowed himself before his mother, Bathsheba—when she appeared as a petitioner, and he was discharging the duties of a sovereign.

Ruth—gentle, excellent Ruth—throws upon filial duties the lustre of an almost unrivalled example. "Entreat me not," said she, "to "leave thee, or to return from following after "thee; for whither thou goest I will go, and "where thou lodgest I will lodge: thy people "shall be my people, and thy God my God. "Where thou diest I will die, and there will I "be buried. The Lord do so to me, and "more also, if aught but death part thee and "me." And she received a full recompense from "the Lord God of Israel, under the sha-"dow of whose wings she came to trust."

Timothy, sitting at the feet of his mother Eu-

nice, and his grandmother Lois, and learning from them the truths of those "Scriptures which "were able to make him wise unto salvation, "through faith that is in Christ Jesus," must interest every youthful heart.

But a greater than all these, "JESUS himself "subject to his parents," put the crown of glory upon the head of filial duty.

These claims are also *indissoluble.* Oh! I would not, for the universe, carry in my bosom, for one hour, the scorpion stings which must torment the ungrateful child, when he turns from the grave of his parent. But he, who has carried his filial obligations and tenderness to the last sad offices, and fixed to them no limit but that which death prescribes, may in that solemn moment lift his eyes to heaven, and to the Parent who reigns there, and say, "My Father, thou shalt be the guide of my "youth"—and he shall be accepted!

HYMN I.

THE Lord, how wondrous are his ways!
How firm his truth! how large his grace!
He takes his mercy for his throne,
And thence he makes his glories known.

How slowly doth his wrath arise!
On swifter wings salvation flies!
And if he lets his anger burn,
How soon his frowns to pity turn!

Amidst his wrath compassion shines;
His strokes are lighter than our sins;
And while his rod corrects his saints,
His ear indulges their complaints.

So fathers their young sons chastise
With gentle hands and melting eyes;
The children weep beneath the smart,
And move the pity of their heart.

DR. WATTS.

Ps. 103. 2*d Part, L. M.*

HYMN II.

HAPPY the Christian family,
Where love and joy abound;
It rises like a lofty tree,
With living foliage crown'd.

With verdant leaf, with towering head,
The parent stem shall grow;
His branches all around him spread,
His root deep fixed below.

No blight shall hurt the tender shoot,
Nor wasting drought destroy;
No secret worm shall nip the root,
Or blossom of his joy.

From day to day, from year to year,
The stately tree shall rise;
Till gather'd from this earthly sphere,
And planted in the skies.

There, with it's tendrils winding round,
Th' eternal plant shall thrive;
Nor age, nor death, shall curse that ground,
While God himself shall live.

COLLYER.

Supplement, Hy. 973.

HYMN III.

UNITED prayers ascend to thee,
Eternal Parent of mankind;
Smile on each waiting family—
Thy face we seek, and let us find.

The father of the household bless;
The priest, the patriarch, let him move,
That all his family may trace
In him thy law, in lines of love.

Regard the mother's anxious tears,
Her heart's desire, her earnest prayers;
And, while her infant charge she rears,
Crown with success her pious cares.

Let the dear pledges of their love,
Like tender plants around them grow;
Thy present grace, and joys above,
Upon their little ones bestow.

To ev'ry member of their house,
Thy grace impart, thy love extend;
Grant every good that time allows,
With heavenly joys that never end.

COLLYER.

Supplement, Hy. 975.

LECTURE XIII.

MIXED—MINISTERS AND CHURCHES.

MAL. ii. 7.

For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of Hosts.

THE great question, that God has been pleased to reveal his will; that this revelation is contained in the Bible; and that, to render it yet more clear and impressive, he has ordained preaching, and raised, in his providence, a succession of ministers, to give themselves wholly to this work—is conceded. That he always employed human instrumentality to be the medium of his own divine agency in the church; that to the prophets of the old dispensation succeeded the apostles of the new testament; and that, when these were removed by death, pastors and teachers were appointed, inferior indeed, not being endowed with miraculous gifts, which continued only so long as miracles were essential to the establishment of Christianity, but

still charged with the care of the churches, and invested with the same ministry, for the "edifying the body of Christ"—is understood. These things, if they be considered subjects of dispute, are not to be discussed here: they belong to a different department of religious investigation; and are here to be taken for granted, in order to detail the duties, which the principle, supposing it to be true, and the relation actually existing, alike involve.

The admission of the ministerial office supposes some preliminary qualifications, on the part of the person assuming it, too important to be overlooked; and which will serve to introduce the subject of immediate inquiry.

A minister must be a man of *personal religion.* No attainments, however extensive; no talents, however brilliant; no influence or rank, however imposing; no eloquence, however persuasive—can possibly supply the absence of unfeigned piety towards God. The tongue of the learned, or of the orator; the splendour of birth or of station; will poorly compensate for the lack of that experience, which at once addresses itself to every man who knows the "plague of his own heart;" and of that fervent love to Christ, which no hostility can repress, and no circumstances extinguish. A temporary effect may be won by adventitious or attractive

circumstances; but a permanent benefit can be expected only from substantial qualities, all of which must be founded upon personal religion. Without it, the man will be unprepared for the duties of a station which requires a knowledge of himself, of God, of his word, and of human nature; and he will be ever in danger of disgracing the cause by his worldly or criminal conduct. It is worse than folly to put a man into "the priest's office for a morsel of bread;" to sacrifice religious interests to temporal emolument—and it is fatal to the individual who thrusts himself into the work, without having himself been a partaker of the power of that gospel, which he undertakes to dispense to others—for "unto the wicked God saith, What "hast thou to do to declare my statutes, or that "thou shouldest take my covenant into thy "mouth? seeing thou hatest instruction, and "castest my words behind thee."

Love to souls is another indispensable qualification for the work of the ministry. Every motive that falls short of this, is dishonourable—and this is irresistible, as it stands inseparable from love to Christ. The last is the main-spring of the first. "The love of Christ constraineth "us," is the grand secret of ministerial labour and privation. This taught us to value our own

souls: this induced us to consider no difficulties too great to encounter; no obstacles too formidable to overcome; no enemies too powerful to oppose; no privations too extensive to concede; no sufferings too severe to endure; no sacrifices too important to make; no interests too dear to resign; no labours too mighty to achieve. This, and this alone, can support us amidst a thousand disappointments and griefs, "with which a stranger intermeddleth not;" and enables us to hold on, in the most awful and difficult of all works, to which also the most tremendous responsibility is annexed, like the army of Gideon—"faint, yet pursu-" ing."

Aptitude to teach—is a qualification to be expected from those who undertake to be preachers. If this pre-requisite were seriously contemplated, it would enter decidedly, in the apprehension of the candidate, into a call to the work: for it cannot be doubted, that whom God appoints, he qualifies for the office. It is certain that the stations of ministers, like those of other men, considerably vary: and that different situations demand, and give scope to, different talents. But the profession itself being public, requires from every individual some measure of facility to conduct public af-

fairs, no less than a public spirit: and especially that he should be able to express himself with propriety, and clearly to convey to others the impressions made upon his own mind. In the absence of miraculous endowments, with the presence of real spiritual communications, it is desirable that a competency of general knowledge should be acquired by ordinary means; that the public teacher may not only keep pace with the advancing information of the age, but be able to inform and to lead the great body of his hearers: and this position does not in the least impugn spiritual influences; nor exclude the great fact of the absolute necessity of divine teaching: but pays homage to the prescriptions of that God, who commands diligence, and chooses to work by means of his own appointment.

Firmness of character—will be found essential to every man who fills a public station. He will have so many conflicting opinions to be tried by—so much misrepresentation to endure—so much misapprehension to guard against, and which cannot, at last, be avoided—he will excite, even in the most blameless and praiseworthy cause, so much envy, malignity, and opposition—that he must learn to dare to do right, and to leave consequences; to follow his glorious career, through evil report and through

good report; and to suffer no seductions or threatenings to turn him aside from his straight course. He must consult his Bible and his conscience: he must commit his cause to God, his master and his judge; and his record will be on high, and his recompense in heaven. Such an inflexible character was Jeremiah constituted. "Then the word of the Lord came unto "me, saying, Before I formed thee in the belly, "I knew thee; and before thou camest forth "out of the womb I sanctified thee, and I or- "dained thee a prophet unto the nations. Then "said I, Ah Lord God, behold I cannot speak: "for I am a child. But the Lord said unto "me, Say not, I am a child: for thou shalt go "to all that I shall send thee, and whatsoever "I command thee thou shalt speak. Be not "afraid of their faces: for I am with thee to "deliver thee, saith the Lord." We do not mean to affirm that there was nothing peculiar in the call, or the office, of Jeremiah, or the circumstances in which he was placed, to demand an especial firmness of character, and which could be alone imparted by the Deity. But we do mean distinctly to assert, that the same quality, in it's measure, and *that* exactly proportioned to the particular sphere of action is necessary to every minister of religion; that it is essential to the work at large; and that without

it, a man can neither be faithful to God, useful to the world, equal to his office, nor can he possess himself.

These are rather qualifications for the work of the ministry, than duties—I have therefore produced them as preparatory to the subject to be now discussed, which is the reciprocal obligations of

MINISTERS AND CHURCHES.

I have called these *mixed:* because it is a relation which blends the features and feelings of all others. It is voluntarily formed, like that of the husband and the wife; it is scarcely less intimate, and ought not to be lightly dissolved: it is tender, like that of the parent and the child; and requires alike, on the one side ability to instruct, on the other a disposition to be taught. "You know," said the apostle, "how "we exhorted, and comforted and charged "every one of you, *as a father doth his chil-* "*dren.*" It is public in it's discharge; while it's effects extend themselves into every department of domestic and private life. The passage which I have chosen, appears to me to embrace and enforce the duties of both parties—"For "the *priest's* lips should keep knowledge, and "*they* should seek the law at his mouth: *for he* "*is the messenger of the Lord of Hosts.*"

First, The Duties of Ministers.

These branch out into various departments.

As Preachers—they should not only *possess* knowledge, but *keep* it: not only study to understand the revealed will of God, but steadily adhere to it, when they have learned it.

They are bound to speak always "*according* "*to the oracles of God.*" No man can be excused, whatever be his genius or his learning, who quits this plain and direct path: it is so plain, that "the way-faring man though a fool "may not err therein"—it is so perfect, that no human wisdom can add to it, or take from it, without injury to the cause, and condemnation to the temerity which would alter what God has consummated. We have no message to man, but that which is given in the inspired pages. Speculations may evince the ingenuity of the philosopher; but will neither satisfy the earnest inquirer after truth, nor save the perishing and immortal soul. And as no doctrines are to be introduced but those which we find in the word of God, none are to be denied, or withheld, or altered, or partially stated, which are therein contained. "Behold, I have put my "words into thy mouth."

Sound doctrine ought to be conveyed in *plain language.* I know of no advantage on the side of learning, but as it tends to elucidate that

which is obscure, and to simplify that which is complex. A preacher who attempts to surprise by his forced expositions and unintelligible or scholastic terms, is " a novice lifted up " with pride," or a trifler, insensible alike of his high destination, and his dreadful responsibility. The reasoning of the apostle, relative to unknown tongues, will apply with great force and propriety to the employment of language above the general comprehension. " Except ye utter " by the tongue words easy to be understood, " how shall it be known what is spoken? for ye " shall speak into the air"—" Forasmuch as ye " are zealous of spiritual gifts, seek that ye may " excel to the edifying of the church." " In the " church I had rather speak five words with my " understanding, that by my voice I might teach " others also, than ten thousand words in an " unknown tongue;" or, which is the same thing, in language incomprehensible by the majority of the hearers. Let young ministers attend, and learn, by laying aside their fancied superiority of intelligence and style, to " condescend " to " men of low estate," and to " preach, not them- " selves, but Christ Jesus the Lord."

It is the duty of a minister to speak *with authority*, " for he is the messenger of the Lord of " Hosts;" and so long as he is satisfied that his message is really derived from such a source, he

must deliver it with corresponding force and dignity. Authority is not, in this case, arrogance, but fidelity. Behold our example! Our Lord "taught as one having authority," but "not as the scribes." His preaching carried conviction, but wore no characters of undue austerity. We must not compromise sentiment to courtesy, nor seek only to please, when we are sent to save. "He that *winneth* souls is "wise:" let us labour to win, but never flatter. "The preacher sought to find out acceptable "words;" and he did this, "because he was "wise:" but to have conceded truth, or to have weakened it's authority, had been treason, not wisdom. So far from it, "that which was "written was upright, even words of truth." Let your sermons be founded entirely on the scriptures of truth, and then "he that despiseth "you, despiseth God:" and it is not too much to say, that God himself arms the human message with his own authority. Pray "for me," said St. Paul, "that I may open my mouth to "make known the mystery of the gospel," "that "therein I may speak boldly, as I ought to "speak."

Energy and diligence are required of the office, and are essential to it. Those who are averse from work, are born too late. In the present day, it is impossible, with all diligence,

to keep pace with the march of Providence. Formerly a loiterer might be tolerated, but now he cannot remain undisturbed: he is borne away by the stream in defiance of himself; and cannot remain inactive, although he may be disposed to be slothful. But, oh! what energy will a man throw into his work, who feels the weight of his ministry, and the worth of immortal souls! He will not suffer the contentions "for a corruptible crown," and the pleadings for an earthly "inheritance," to surpass him: but, leaving behind the hero, the advocate, and whatever else of earthly talent and ambition can be named, he will "spend and "be spent" for the gospel. Diligently discharging the functions of his office, he "will "work, while it is called to-day."

Tenderness and love will characterize his ministry. As "the messenger of the Lord of "Hosts," he will remember that he is *his* ambassador, who relinquished his native glory, dispensed with the homage of heaven, and, passing by the nature of angels, took upon "himself the seed of Abraham;" of him, who wept over Jerusalem; of him, who suffered upon the cross; and this recollection will fill his heart with compassion "for the ignorant, "and for those who are out of the way." While "the terrors of the Lord" are his theme;

he will seek by them, not to drive the sinner to despair, but to "persuade men." This is their legitimate use. The ultimate object of all preaching is to save: and whatever be the character of the message, it's destination is conviction, in order to conversion. The earthquake, the fire, the great and strong wind, which rends the mountains and overturns the rocks, are no more than the harbingers of the "still small "voice," which announces the present Deity, and speaks the benignity of his character. How unfit is that man to preach, whose heart knows not how to melt; when he is told, in his commission, that "God is love."

This last remark bears especially upon ministers, *as pastors.* They have a distinct charge, to which they stand in the most intimate and endearing relation. So far as circumstances will possibly admit, they ought to be known to their people. Pastoral visits are, however, distinct from mere social intercourse; and these are but too frequently confounded. If our people see us at their hospitable table, with their general society, they are satisfied; and if we absent ourselves, they are displeased. But public duties will not afford the time for many visits of this description; nor do they fall under those duties which are pastoral: although they may be included in those which are social.

The former are of the highest description, and the latter must yield to them. A diligent minister must submit to make social and personal sacrifices. The sick must be visited; and on these points the minister ought to be distinctly informed: he may be charged with pastoral negligence, when he is ignorant of the claims upon it's care. Of course, every minister's station has it's peculiar character, for which all reasonable allowances ought to be made: but wilful neglect is inexcusable, under any circumstances.

It will often happen that pastoral *advice* will be required. The minister must be the friend of those especially who have no other friend. He must be the friend of the poor, and the desolate. He ought to have a thorough knowledge of the word of God, correctly to guide the inquirer in the most important of all subjects—"What shall I do to be saved?" He ought to have an extensive acquaintance with human nature; that he may know how to detect it's subterfuges, to expose to the individual it's weaknesses, to point out it's corruptions, to guard against it's dangers, and to apply the word of life to the case with equal propriety and fidelity. He ought to have a competent knowledge of the world; that he may not only himself act with consistency in life, but be able to

inform and instruct those who consult him on questions of prudence, as well as on points of religion. His office gives weight to his opinion—his general knowledge should be competent to qualify him to give advice. He should have a sincere *friendship* for his flock: not carrying himself towards them as a stranger; "neither as "lording it over God's heritage"—but tendering to them his esteem with his labours. He should hold sacred the *confidence* reposed in him. So much of his own affairs as he shall think proper he may certainly explain: but I do not see how he can be justified in ever divulging, even to the nearest relative, the communications made to him as a minister. All professional confidences ought to be inviolate: but those which are given to the ministry of the word, as the most delicate and important, ought to be most vigilantly preserved. The pastor cannot be the friend of his people, unless he has the grace of *sympathy*—a mind to feel, a heart to melt, a spirit yearning over the sorrows, and capable of participating the joys, of others. We want the ardent soul of a Paul, when he appealed to the Corinthian church, and said—"Who is weak, and I am not weak? "who is offended, and I burn not?"

Fidelity is necessary to all permanent friendship, and imparts to it character and reality.

But as pastoral regard ought to be the purest, it must distinguish itself by this rare and invaluable quality. It must be perfectly sincere, that it may inspire the most fearless confidence. It must be faithful, as well as affectionate. It must have the firmness which can inflict pain, when personal benefit is to arise, on the part of the reproved, from the admonition: yet must it never depart from "the "meekness and gentleness of Christ." It must have the fidelity, neither to connive at error of sentiment, nor improprieties of conduct, nor unbecoming levities of temper, nor to suffer unrestrained any feeling which may prove injurious to his charge. He must not be a time-server—a man of unsettled habits, and of indecisive character—but simple, open, firm, persevering, armed with the high qualities that made an apostle; and would, if circumstances demanded the sacrifice, constitute a martyr. The apostle thus describes the laborious minister and faithful pastor, (for the word *bishop* signifies only an *overseer*) delineating him such as he ought to be in the walks of private life. "A bishop must then be blameless, "the husband of one wife, vigilant, sober, "of good behaviour, given to hospitality, apt "to teach, not given to wine, no striker, not "greedy of filthy lucre, but patient; not a

" brawler, not covetous; one that ruleth well " his own house, having his children in subjec- " tion with all gravity; (for if a man know not " how to rule his own house, how shall he take " care of the church of God?) not a novice, " lest being lifted up with pride he fall into the " condemnation of the devil. — Moreover, he " must have a good report of them which are " without; lest he fall into reproach, and the " snare of the devil."*

As public men—they ought to set an example of liberality and public spirit—they ought to consider themselves as public property. " None " of us," said St. Paul, " liveth to himself; and " no man dieth to himself."—Their office gives them a commanding influence, if it be discharged with diligence, consistency, and integrity: that whole influence ought to be consecrated to God, in the ardent defence of every cause of religion and humanity. They ought to originate, as well as support, measures of piety and benevolence. An avaricious minister is a disgrace to the liberal spirit of the gospel which he undertakes to preach. A slothful minister is an unfaithful minister. The public look up to the members of a profession so sacred for both the example and the promp-

* 1 Tim. iii. 2—7.

titude, without which grand designs, however momentous, cannot be brought to bear. A pastor is not the exclusive property of his flock. He owes to them his first attention—but he is sent to preach the gospel to mankind at large—and he dare not refuse his co-operation to any scheme which seems to be connected with the general interests of christianity. I must speak plainly on this subject—a man who feels nothing for the souls of the heathen, has never felt as he ought for those of his people, or even for his own. A missionary spirit—an attachment to Bible societies—and occupation in the objects of humane institutions, and general education—involving as much personal activity as could comport with other duties—have ever been found to enrich the mind, and to give impulse to the more immediate duties of the pastoral relation. As public men, we should lay aside little prejudices; and without compromising principle, conform our particular notions, so far as this can be done conscientiously, to the general plans adopted. I may not equally approve of every measure; but if I cordially esteem the object, I shall be prepared to concede something of my own opinion, in deference to the judgment of others—and if I cannot do all the good I would, in the way that I might wish, I shall be anxiously con-

cerned to do all the good I can, in the way which by general adoption appears most practicable.

As private characters—ministers of the gospel have important duties. They must exemplify what they preach—in their own persons, in the subjection of their passions, and the purity of their deportment. He proposes himself as "a guide of the blind, a light of them "which are in darkness, an instructor of the "foolish, a teacher of babes, having the form "of knowledge, and of the truth." "Thou "therefore that teachest another, teachest thou "not thyself?" "Thou that makest thy boast "of the law, through breaking the law dis-"honourest thou God?"—We expect from the minister the exhibition of the power of that religion which he teaches; and we look into his family for the application of those principles of action which he publicly recommends to others. His domestic scenes ought to instruct his people, as much as his sermons: his personal consistency should mark his conviction of the truths which he delivers. His home should be a sanctuary. Upon all his domestic arrangements, "holiness to the Lord," should be inscribed; and all his house should be without constraint dedicated to his Master, the willing subjects of the glorious Redeemer.

" Giving no offence in any thing, that the mi-
" nistry be not blamed; but in all things ap-
" proving ourselves as the ministers of God, in
" much patience, in afflictions, in necessities,
" in distresses, in stripes, in imprisonments, in
" tumults, in labours, in watchings, in fastings.
" By pureness, by knowledge, by long-suffer-
" ing, by kindness, by the Holy Ghost, by love
" unfeigned, by the word of truth, by the power
" of God, by the armour of righteousness on
" the right hand and on the left; by honour
" and dishonour, by evil report and good re-
" port; as deceivers, and yet true; as un-
" known, and yet well known; as dying, and
" behold we live; as chastened, and not killed;
" as sorrowful, yet alway rejoicing; as poor,
" yet making many rich; as having nothing,
" and yet possessing all things. O ye Corin-
" thians, our mouth is open unto you, our
" heart is enlarged. Ye are not straitened in
" us, but ye are straitened in your own bowels.
" Now for a recompense in the same (I speak
" as unto my children), be ye also enlarged."*

Much of a minister's private life must have an inseparable connexion with his public character. His habits of reading, thinking, con-

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* 2 Cor. vi. 3—13.

versation, and observation should all bear upon his ministry. He must thus lay up a store, whence he may deduce "things both new and old," as "a scribe well instructed," according to his need of them. It is not composing sermons that will fit him for the discharge of his public duties; but it is the diligent acquisition of general knowledge in private, that will make him "an able minister"—above all, a comprehensive acquaintance with the Bible, and a faithful examination of his own heart. A minister ought also to be particularly tender of the reputation of his brethren. From his lips, not one word should ever drop in disparagement of their talents, labours, or characters. He should be their prompt and sincere defender. He should guard against the most secret approaches of envy, and scorn to carry in "the mouth," whence the people are charged to "seek the law," the envenomed tongue of calumny. A minister who depreciates the excellences of others, betrays a littleness of mind, for which the most distinguished intellectual powers cannot compensate; and a malignity of heart, which obscures and eclipses the brightest talents. Such appear to me to be the most obvious claims of the ministerial office. We must now advert to,

Secondly, The Duties of Churches: for it can-

not be doubted, that the obligations of a relation so sacred and so intimate, are reciprocal.

Their first duties should be directed towards *their minister*. He is "their servant for Christ's "sake:" but he is their shepherd also, who is charged with their oversight. It is an office of trust, and of difficulty, and of authority; the term being restricted to spiritual instruction. He has a claim upon their *reverence*. "Re- "member them which have the rule over you, "who have spoken to you the word of God; "whose faith follow, considering the end of "their conversation—Jesus Christ the same "yesterday, and to-day, and for ever." "Obey "them that have the rule over you, and submit "yourselves; for they watch for your souls, "as they that must give account, that they may "do it with joy, and not with grief; for that is "unprofitable for you." They have a claim upon your *affection*. "We beseech you, bre- "thren, to know them that are over you in the "Lord, and that labour among you; and to "esteem them very highly in love, for their "works sake, and be at peace among your- "selves." You observe, that *your* duties are urged upon you almost exclusively in scripture language; a method which is chosen, in order to prove that no overweening arrogance on our part is intended to intrench upon your

real liberty in the gospel. Your minister has a right to expect your *stated and regular attendance* upon public worship, that his mind be not discouraged, nor his ministry weakened. "Forsake not the assembling of yourselves to-"gether, as the manner of some is; but exhort "one another; and so much the more, as ye "see the day approaching." You ought to *contribute liberally to his support.* Those ministers who are provided for by the state, have their regular stipend, which is previously understood, and cannot be cut off: but among Protestant Dissenters, the dependance of the minister is upon the spontaneous liberality of his people; and we have the satisfaction of knowing, that we do not receive a single mite that is not conceded voluntarily by our hearers, as a mark of their attachment and good-will. Such, it would seem, was the practice in primitive times; and upon this equitable principle the pleadings of the apostle, not for himself, but for the ministry at large, appear to be founded. "Who goeth a "warfare any time at his own charges? who "planteth a vineyard, and eateth not of the fruit "thereof? or who feedeth a flock, and eateth not "of the milk of the flock? For it is written in "the law of Moses, Thou shalt not muzzle "the mouth of the ox that treadeth out the "corn. Doth God take care for oxen? or saith

"he it altogether for our sakes? For our "sakes no doubt this is written—that he that "plougheth should plough in hope, and that he "that thresheth in hope should be partaker of "his hope. If we have sown unto you spiritual "things, is it a great thing if we shall reap your "carnal things? Do ye not know, that they "which minister about holy things live of the "things of the temple; and they which wait at "the altar are partakers with the altar? Even so "hath the Lord ordained, that they which preach "the gospel should live of the gospel."* All expenditure is partly just, and partly comparative. A man ought not to go beyond his means—this is a principle of justice. But he ought to proportion his expenses, not by what others do, but by a comparison with his general habits of expenditure; and, if it be found that he contributes less to his minister than to his footman, I leave him to make the application which such a comparison cannot fail to suggest. It is the duty of churches to *defend the character of their minister*, and not to sit quietly and hear him slandered, far less to join in the tale of scandal. His reputation is their's, and he cannot sink, without their participation in his degradation. They should feel *an interest in his usefulness*,

* 1 Cor. ix. 7. 9, 10, 11. 13, 14.

and endeavour, by all means, to extend it. They should labour with him, in promoting his schemes of benevolence. They should "pray "for him," and remember that his endowments constitute their fulness. They should never conceal from him the success of his ministry; but, whether they have themselves received the benefit, or traced it in others, make known to him that he has not "laboured in vain."

They have important *duties towards each other*, upon the discharge of which much of their minister's comfort must depend. Those who are required to fill offices in the church, should do it with meekness: not stretching the station beyond it's actual limits, nor attaching to it undue importance, nor exercising whatever power it may really include with arrogance. To discharge official duties well, two things are essential; the one is, a right understanding of the office itself, that more power may not be arrogated than it supposes; the other is, the grace of God to enable a man to conduct himself in it with humility and consistency. In general, *a spirit of peace* should be cultivated; and, for the preservation of peace, there must be always concession on every side. *Sincere affection* should now distinguish church-members, as it did primitive Christians. *Harmony* should characterize the disciples of the religion of Jesus:

—" For where envying and strife is, there is " confusion and every evil work. But the " wisdom that is from above, is first pure, then " peaceable, gentle, easy to be entreated, full " of mercy and good fruits, without partiality " and without hypocrisy. And the fruit of " righteousness is sown in peace of them that " make peace." " Ye see your calling, brethren."

As to *mankind at large* — your duties are also imperative. Do not imagine, that because you are not public characters, you are released from the obligation of seeking the public advantage. Your minister expects from you, that you should strengthen his hands, not only in the direct sphere of his pastoral labours, but in all the plans which he devises, or with which he associates, for the salvation of the souls of men. A narrow-minded society, or a penurious one, is a dishonour to the gospel, a perpetual source of mortification to their minister, a mere cipher in the great sum of human benefit, and a destroyer of it's own spiritual prosperity. " There are that withhold more than is meet, " and become impoverished." " He that sow- " eth sparingly, shall reap also sparingly." " Remember the words of the Lord Jesus, how " he said, It is more blessed to give than to " receive." A generous, warm-hearted, devotional people, are a minister's joy now, and

shall become his "crown of rejoicing, at the day "of Jesus Christ." "Freely ye have received, "freely give." "Lift up your eyes, behold the "fields are already ripe to the harvest." A people who can observe the march of Providence, without desiring to follow it's footsteps —who can hear the voice of the moral spring calling into life that which appeared to be dead, without participating the general joy—who shrink into themselves, while every heart around them is expanding towards the general weal, and anticipating the universal and promised reign of the Redeemer—present but a melancholy spectacle to him who labours among them: because, had they received the truth in the love of it, they could not have failed to desire and labour for the conversion of the world.

As to themselves individually—they have duties to discharge. They have an infinite stake in the ministry of the word. They ought to feel it always in the sanctuary. They ought to go, neither to sleep away the time, nor to trifle away the hour, nor to remark the dress and deportment of those around them, nor to hear for others; but to "receive with meek- "ness the engrafted word of truth, which is "able to save the soul"—"as new-born babes "desiring the sincere milk of the word, that "they may grow thereby." It is melancholy to reflect, how many of our people, after long

attendance upon the ordinances of religion, seem to be ignorant of even it's first principles as a system; and unable to distinguish between things that differ. Every thing from the pulpit seems to fall alike upon them, and they scarcely discern between sentiments the most opposite. How shall these "try all things, hold fast that "which is good, and approve the things that "are excellent?" Nor is hearing and discrimination all—practice is indispensably necessary. "Be ye not hearers of the word only, deceiving "your ownselves; but be ye doers also." Oh, happy minister, who can stretch his hands over his congregation, as a full answer to all the calumnies of a malicious world, and say, "These "are our epistles, seen and read of all men."

Brethren, the time is short! The hour is at hand when we must meet at a tribunal from which there is no appeal. There the minister will be confronted with his hearers, and the pastor and his church shall be judged together. Then we shall be made manifest, not such as we seem, but such as we are. In prospect of a meeting so awful, let us study our reciprocal duties. Under the influence of our responsibility, let us discharge our several obligations: that those who preach may speak according to the oracles of God; and those who hear may hear as for eternity; and "the Lord grant us "to find mercy of the Lord in that day!"

HYMN I.

THE Saviour when to heaven he rose
In splendid triumph o'er his foes,
Scatter'd his gifts on men below,
And wide his royal bounties flow.

Hence sprung th' apostles' honour'd name,
Sacred beyond heroic fame:
Hence dictates the prophetic sage;
And hence the evangelic page.

In lowlier forms to bless our eyes,
Pastors from hence, and teachers rise;
Who, though with feebler rays they shine,
Still gild a long-extended line:

From Christ their various gifts derive,
And fed by Christ their graces live:
While guarded by his potent hand,
Midst all the rage of hell they stand.

So shall the bright succession run,
Through the last courses of the sun;
While unborn churches by their care
Shall rise and flourish large and fair.

Jesus our Lord their hearts shall know,
The spring whence all those blessings flow;
Pastors and people shout his praise
Through the long wound of endless days.

DR. DODDRIDGE.

Collyer's Supplement, Hy. 183, *beg. at ver.* 2.

HYMN II.

WIDE o'er all worlds the Saviour reigns;
Unmov'd his power and love remains;
And on his arm his church shall rest;
Fair Zion, joyful in her king,
Through every changing age shall sing,
With his perpetual presence blest.

Tyrannic death, in vain thy rage,
Thy triumphs new in every age,
O'er the first heroes of his host;
Conscious of more than mortal aid,
Our bleeding hearts are not dismay'd,
But an immortal leader boast.

Though buried deep in dust they lie,
Whose tuneful voices rais'd on high
Led the sweet anthems to his name;
The children learn the father's song,
And unform'd tongues shall still prolong
The ever-present Saviour's fame.

The present Saviour, he shall give
Millions of future saints to live,
And crowd the temples of his grace:
The present Saviour, lo, he comes
To call whole legions from their tombs,
And teach their dust sublimer praise.

DR. DODDRIDGE.

Collyer's Supplement, Hy. 182.

HYMN III.

LET Zion's watchmen all awake,
And take th' alarm they give;
Now let them from the mouth of God
Their solemn charge receive.

'Tis not a cause of small import
The pastor's care demands;
But what might fill an angel's heart,
And fill'd a Saviour's hands.

They watch for souls, for which the Lord
Did heavenly bliss forego;
For souls which must for ever live
In raptures, or in woe.

All to the great tribunal haste,
Th' account to render there;
And shouldst thou strictly mark our faults,
Lord, how shall we appear?

May they that Jesus, whom they preach,
Their own Redeemer see;
And watch thou daily o'er their souls,
That they may watch for thee.

DR. DODDRIDGE.

Collyer's Supplement, Hy. 180.

DIVISION IV.

PERSONAL DUTIES.

LECT. XIV.

SELF-PRESERVATION AND SELF-CULTIVATION.

PROV. XXIV. 30—32.

I went by the field of the slothful, and by the vineyard of the man void of understanding; and lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well; I looked upon it, and received instruction.

THERE are, upon whom even sensible objects make little impression. They seem to journey through life without observation. Passing events excite no interest; and the contrast presented every day, between different circumstances existing together, or those furnished by recollection and comparison, between what *was*, and what *is*, never appear to strike them. They plod on, unmoved, unattracted, unedified. They receive no accession to their knowledge: they gather no wisdom, from either the face of nature, or the dispensations of Providence. Others,

again, are all eye to observe, and all heart to feel. The summer-insect cannot stretch it's gossamer-wing unmarked; and they watch the changing hues of the expanded gauze, shifting beneath the sun-beam, with unspeakable delight. The blossom cannot flourish, or fade, without attracting their notice, and conveying to them instruction. The whole face of the creation presents moral lessons: the entire and varied career of Providence enriches their experience, and constantly augments their mental stores. Such a mind was that of Solomon—nothing escaped his attention—nothing was neglected. The passage selected exhibits the delineation of a masterly pencil. We see before our eyes, the scene of desolation described: the thorns and the nettles covering the vineyard, rising stronger and ranker from the qualities of the soil, once enriched by labour, although now totally uncultivated; and the firm inclosure dilapidated by time, and by depredation. It belonged to such an intellect as that of the Royal Preacher, to read to the world the moral lesson furnished by this natural incident. He did not simply notice it—it awakened reflection—serious reflection: "Then I saw, "and considered it well." It struck him as worthy review—"I looked upon it"—It suggested to him salutary truths—"I received in-

" struction." He beheld in the neglected vineyard, a representation of the state of the mind of it's owner: he discerned the intellectual qualities of the man, in the miserable condition of the field. He naturally looked beyond the scene before him, to that moral principle, which must lie dormant before such a spectacle could be presented. A sense of duty to himself, to his family, to society, to God, must be extinguished, before such ruin could prevail. The state of his property and his heart was the same: for if the one had been kept, the other had not been neglected. This is the instruction which we are to receive from the text, in connexion with the subject now to be discussed. We are entering upon the last Division of the Lectures, including *Personal Duties*, and the first of these is

SELF-PRESERVATION AND SELF-CULTIVATION.

The great sentiment inculcated is, that we may judge *of* the principles of a man, *by* the discharge of his relative duties; and *for* the discharge of them, we must look *to* his principles. Slighted duties demonstrate personal indolence. Let the man cultivate himself, and the benefit will soon extend to those around him. " I went " by the field of the slothful, and by the vine- " yard of the man void of understanding. And

"lo, it was all grown over with thorns, and "nettles had covered the face thereof, and the "stone wall thereof was broken down. Then "I saw, and considered it well; I looked upon "it, and received instruction." And that we may profit by the moral lesson, we turn from inanimate nature to the living soul.

First, The Duty of Self-preservation. And this involves a most important consideration; as the principle has been too frequently neglected, and of late increasingly outraged.

Suicide stands the daring and criminal violation of this first and most sacred obligation. No sophistry can justify, no eloquence can palliate, no example can consecrate this offence against God, society, and the individual himself. Insanity, indeed, if it be really substantiated, by depriving the individual of a reasonable controul over his passions, absolves him from moral responsibility. But in the face of this offence, it is such a palpable sin against nature and providence, that charity induces the conclusion of mental aberration, frequently upon very slender evidence. This reluctance to believe that the act could be done, except under the influence of a disordered judgment, speaks loudly the general conviction of mankind as to the guilt of self-murder. *That* will admit of no satisfactory defence which the com-

mon sense, and the common feeling of mankind regard with abhorrence; and which their compassion for the offender, condemns but the more strongly. Although nature is depraved, there are certain great principles remain not wholly obliterated—the traces of original rectitude—and which are recognised in all ages, and among all nations: and when these are restored by divine influence, the man becomes a christian. This is called "the *renewing* of the mind." But in their common state, they revolt from self-murder, as an act equally condemned by reason, conscience, and religion. The last is the infallible guide; and serves as a light to the operations of the former.

The *origin* of suicide may be, therefore, traced, almost uniformly to *infidelity*—either of the heart, or of the judgment—or of both. It is because men either persuade themselves that "there is no God"—and this conclusion is so great an absurdity, that even the fool dares only to whisper it "in his heart"—or they suppose that he takes no cognizance of human events; that he is too great to be interested in what is passing among men; that he has abandoned the world which he made to chance; and that, even if his general providence be admitted, he leaves unregarded the interests of the individual, who may, therefore, slide away unnoticed from the

aggregate of society—or they conclude that there is no future state, and that the worst that can happen befals them here; from which calamity they may deliver themselves by self-destruction—or they judge of him, rather by their wishes and exigencies, than by the revelation of his character which he has made in his word; and hope that he will not visit for these things, and that the extremity will excuse the offence—or they boldly set his justice, his power, his laws, and his authority at defiance; and as they were not parties to their own being in it's grant, they are not bound to wait it's close, or they will not obey his mandate to that effect:—to one of these causes, all of which spring from infidelity, must the crime of suicide be traced, whenever it does not originate in insanity. The only exception that can be imagined is, a sudden frensy, induced by uncontrollable circumstances overpowering reason: but this, if it unseat the reason only for a time, *is* insanity: if it be a burst of passion, to which the reason yields without being dispossessed of her throne, whatever be the provocation, the result is criminal: because the passions ought to have been so habitually guarded, as in no case, so long as the understanding remains, to gain the supposed ascendancy. I have said, that the several causes already assigned, with

the exception of insanity, either constitutional or temporary, arise from infidelity. For religion asserts the being of God—and Nature establishes the position. Religion maintains the Divine sovereignty, and that the moral government of God extends over all things—and Providence confirms the fact. Religion reveals a future state of rewards and punishments, involving man's responsibility—and Conscience admits, in it's hopes, and fears, and premonitions, the doctrine. Religion explains that the Judge eternal is the avenger of guilt, and will try the offender by his own rectitude, and the principles established in the Scriptures, and not by human caprice or infirmity—and Reason recognises a conclusion so consistent. Religion asserts the right, and the exclusive right of Deity, to dispose of man, and to limit the life which he has given—and Justice agrees that a demand so obviously arising out of the relation between the Creator and the creature, cannot be resisted without treason against the eternal Majesty. Suicide, involving the converse of all these propositions, advanced by revelation, supported as they are by nature, Providence, conscience, reason, and justice, must originate in infidelity.

The justification also of this act, attempted to be drawn from the *example* of eminent men

in antiquity, and from the opinions of others, among the most distinguished heathen philosophers—induces the inference of doubt upon the subject, if not of suspicion. That which is plainly right, carries it's evidence in itself, and seeks no foreign justification: it leaves the principle to make it's own way, and time to demonstrate it's purity and propriety. When we begin to hesitate in any point, it is time to abandon it: whatever is doubtful, may be criminal; and we are taught to "abstain from "all appearance of evil." But this is an act more than dubious—conscience startles at it—and examples are sought, not to try the justice of the scruples involuntarily obtruded, but, if possible, to remove them. The examples gathered from antiquity, are far from displaying, in most cases, dignity of character; they consisted then, as now, in a petulant and impatient quarrel with Providence: or in a most unphilosophical predominance of the passions: or in a proud and cold scepticism, which having first chilled the charities of life into apathy, left it with contempt. Devotion to patriotism, or to religion, however mistaken in some cases, must be excepted, as emanating from a better principle; and should be regarded as a sacrifice to duty, real or supposed: which enters into the question of self-preservation especially,

and not into the condemnation of suicide: because although these resigned themselves for an object which they considered as paramount to life, in point of obligation as well as value, they did not fall by their own hand, but surrendered themselves to perish—excepting in a few instances, depending upon very extraordinary circumstances. These too are special questions, which must be left to the unerring equity of the Judge Eternal. The opinions of the most illustrious men in the heathen world also differed widely upon this subject; and, while some attempted a feeble defence of it (for the greatest talent must be weak, when it combats against reason and conscience,) others eloquently and forcibly delineated it's folly and turpitude. If some were found to allow, many were forward to condemn, with just abhorrence, this infamous practice. Among these, Socrates, Plato, and Cicero, those princes of the ancient philosophers, were pre-eminent. The latter uses the remarkable expression, that "it is as "unlawful for a man to withdraw from life "without the Divine permission, as for a sol-"dier to quit his post without his general's "orders."

It has been said, that some eminent and good men, in modern times, have either attempted or perpetrated this crime. I believe none such

can be adduced, except such as were evidently under the decided influence of mental derangement. But it has been maintained, that religion itself, or at least a certain class of religious tenets, has produced a disorganization of intellect, which has either terminated fatally, or evinced a strong propensity to self-destruction: and the name of the excellent and lamented Cowper has been often adduced as an example to make out this serious charge. Whoever has attended accurately and faithfully to facts, will discover, that this great man attempted suicide, before he felt the power, or even made any marked profession of religion: and this is most strikingly evident from the sketch of his early life, which he has left behind him, as the production of his own pen. No one can read this, his own testimony, without feeling satisfied, that in his attempts at suicide, he was under the powerful and immediate influence of that insanity, which it is well known was with him constitutional; and which rendered it necessary in one instance to place him under restraint, and to the last hour of his life, required that he should be observed with the most unslumbering vigilance. Religion, or the class of religious sentiments which he adopted, had nothing more to do with it, than every prominent idea has to do with the mind of an insane person.

No class of religious sentiments authorize suicide: yet he was perpetually tormented with the impression that he ought to perpetrate it. Every species of madness fixes upon some one great and prevailing point: and the man is frequently rational on every other subject, but as certainly discovers the state of his mind when you touch that particular feeling. It is clear, also, that in cases of insanity, the thing to which the mind attaches the highest importance, will be probably the point of aberration. From Cowper's first permanent religious impressions, religion was the business of his life; the first, last, great, and only concern. Upon this subject, therefore, would the disease most decidedly rest, and most distinctly disclose itself. The mind will also clothe the disease, whatever may be the subject, in it's own livery. The spirit of Cowper was gentle, and tender—mild and melancholy. He had a heart all susceptibility, and fraught with the purest affections—but an imagination overshadowed with gloom. No wonder, independent of any particular creed, which does not here, at least, appear chargeable with his malady, his religious impressions should be the reflex of his constitutional tendencies. Had his mind been of another order—more ardent, heroic, and imaginative, on the same subject he might—instead of

shewing us a personal despair, without the slightest foundation in the principles which he adopted—have surrounded us with scenes of terror, judgment, and majesty, beyond all ordinary conception, as sublime as dreadful; the effect of the same disordered fancy; as unreal, and as evidently foreign from the religious doctrines believed, as were the milder and affecting despondencies of Cowper—in the same way borrowing their features from the spirit that conceived them. I have entered further into this instance than I should otherwise have done, because it is one which the enemies of certain religious sentiments delight to select, and to exhibit as the victim of those sentiments: because other cases impartially examined, would terminate in a similar result; and because the conclusion must be, in every candid judgment, that suicide, or attempts upon human life, have no countenance from any quarter that deserves to be considered either as wise or good—except insanity be the cause.

To return more immediately to the subject—*the cowardice of it* ought to make the *man* blush, even if he relinquish the principles of the christian. He shrinks from a warfare, which others endure with heroic fortitude: he throws down his arms and quits the field, while others make a bold and successful stand against the

enemy. Is this true nobility of spirit? What! has the philosopher less energy, or more petulance, than others? That he has a quicker sensibility will not excuse him: for it is supposed to originate in the penetration and rationality of a stronger mind. After sophistry has made out the best case for the self-murderer, he that flies life is a coward: nor is this the whole; to that personal shrinking, which a noble mind would disdain, is added a shameful consequence: the base retreat of the individual is accompanied by wrongs inflicted upon others, who are left to bear the burden. The father who destroys himself, heaps the whole of that calamity, which his act confessed him unable to sustain, upon his wife and his family. Are women and children, then, better qualified to support suffering than the man? "O shame, where is thy blush?" He is a coward indeed, who flies from an evil which he entails upon his family, and his relations; those also of the softer sex, and more tender age; with the disgrace superadded of his ignominious retreat from life and it's duties—a disgrace which will cleave to them in society, as well as haunt and afflict them in solitude. I cannot help thinking that the suicide shews as little feeling as courage—as little affection to his family, as regard to his God: it is a character so dastardly and selfish, that the only surprise is,

it could ever find an advocate, or furnish an apology.

The treason of it against the *Divine sovereignty*, already suggested, appears in various conclusive particulars. The prerogative of God, to fix the "bounds of our habitation," and appoint our time, is defied. The arrangements of infinite wisdom, and paternal goodness, are arraigned and condemned, by this unnatural act. The moral government of Deity is disregarded and insulted. Whatever can be binding is broken: whatever is decent, becomes outraged. It is treason against *Nature*, and her most powerful law, self-preservation. A law which determines at once the will of the Creator, and the duty of the creature—a law, the universality of which leaves it's authority undoubted; and the sanctions of which cannot be slighted with impunity. The meanest insect possesses it in common with man: it is, therefore, no prejudice of human education, but the wise and absolute enactment of the Author of our being. The most insignificant among the animate creation, are fruitful in expedients to preserve that life, without immortality suspended upon it, which the suicide dares to destroy, at the stake of his eternal existence. It is treason against *the social compact*. Society has claims upon the individual, from which he cannot be fairly

absolved, without their consent: except by the dispensations of Him, who having formed the bonds at the beginning, has alone a right to loose them at his pleasure. The suicide extinguishes with his life, not only the affections due to his family, but the duties which he owes to his country, and his obligations to mankind at large. It is treason against *the revealed will of God.* His express command is, "Thou shalt "do no murder," and it bears no less upon the individual, than upon society: he is no less guilty, who lifts his hand against himself, than he who assassinates his neighbour. He is God's property, not his own—and God's law is absolute. In the spirit of this law, St. Paul arrested the arm of the Philippian jailer, when he had planted his sword at his heart, and said, "Do "thyself no harm." Under it's influence, Job declared, "All the days of my appointed time will "I wait, until my change come." And, in conformity with it, are all the precepts of patience, resignation, and submission—all the doctrines relative to the Divine sovereignty, providence, and paternity, with their respective rights—and all the examples of uncomplaining suffering, and heroic fortitude, placed before us in the Scriptures.

We cannot, therefore, any longer doubt the guilt of the act, or the misery which it induces—a misery the more certain, inasmuch

as the offence affords no space for repentance or prayer—therefore no hope of pardon. It is often instantaneous; and, in the moment of the commission of the crime, the spirit appears before the judgment-seat, to answer for it. Far be it from me, to limit the Divine mercy: or to say, after the act, if a few lingering hours, or even moments, are granted, what contrition may be wrought in the soul, or what compassion may be exercised by the Deity. But in the sudden departure, even this slender hope is cut off: for he has said that the state in which a man actually dies, is unalterable: "the unjust must be unjust still; and the "filthy, filthy still;" and if the man die in the act of rebellion, is it possible that he should be treated upon any other principle than that of a rebel?

In pointing out the duty of self-preservation, the crime of suicide could not fail to occupy a large share of our attention. But there are, who are gradually effecting it, without seeming conscious of the enormity of their guilt. Where is the difference, whether the man end his life at once by the sword, the pistol, the cord, the wave, or the other desperate resorts of the self-murderer; or whether he terminate it more slowly, but not less surely, by imbibing the poison of sensuality, or consuming himself with the fire of the passions? He is in both cases a

suicide. Ah! let the young listen to the advice of the King of Israel:—"Who hath woe? who "hath sorrow? who hath contentions? who "hath babbling? who hath wounds without "cause? who hath redness of eyes? They that "tarry long at the wine, they that go to seek "mixed wine. Look not thou upon the wine "when it is red, when it giveth his colour "in the cup, when it moveth itself aright: at "the last, it biteth like a serpent, and stingeth "like an adder. Thine eyes shall behold "strange women, and thine heart shall utter "perverse things: yea, thou shalt be as he that "lieth down in the midst of the sea, or as he "that lieth on the top of a mast. They have "stricken me, shalt thou say, and I was not "sick; they have beaten me, and I felt it not: "when shall I awake? I will seek it yet again."*

There is singular force and beauty in this description of the effects of intoxication, as well natural as moral. The turbulence of the passions, and the licentiousness of the tongue—the confusion of intellect—the reeling of the person—and the danger to which he is exposed, as one rocked in the midst of the sea, or sleeping upon the perilous situation of the mast-top. The insensibility of injuries received, even to

* Prov. xxiii. 29—35.

blows inflicted; and when pain and reflection return together, the force of habit, in inducing against conviction, interest, and health, the resolution not to relinquish the fascinating vice—"I will seek it yet again"—All these are master-strokes; and, alas! the examples of their correctness are but too numerous! I choose to give all that follows, in the express language of the Scriptures: that, on subjects of so much importance and delicacy, I may avoid offence, by abstaining from any remarks of my own; and enforce their obligations, by clothing them with all the authority of revelation.

"Say unto wisdom, Thou art my sister; and "call understanding thy kinswoman: that they "may keep them from the strange woman, from "the stranger which flattereth with her words. "For at the window of my house I looked "through my casement, and beheld among the "simple ones, I discerned among the youths, "a young man void of understanding, passing "through the streets, near her corner; and he "went the way to her house; in the twilight, "in the evening, in the black and dark night: "and, behold, there met him a woman, with "the attire of an harlot; and subtile of heart. "(She is loud and stubborn; her feet abide not "in her house: now is she without, now in the "streets, and lieth in wait at every corner.")—

"With much fair speech she caused him to "yield, with the flattering of her lips she forced "him. He goeth after her straightway, as "an ox goeth to the slaughter, or as a fool "to the correction of the stocks; till a dart "strike through his liver, as a bird hasteth to "the snare, and knoweth not that it is for his "life. Hearken unto me now, therefore, and "attend to the words of my mouth: let not "thine heart decline to her ways, go not astray "in her paths: for she hath cast down many "wounded; yea, many strong men have been "slain by her. Her house is the way to hell, "going down to the chambers of death."* "Re-"move thy way far from her, and come not "nigh the door of her house; lest thou give "thine honour unto others, and thy years unto "the cruel: lest strangers be filled with thy "wealth, and thy labours be in the house of a "stranger; and thou mourn at the last, when "thy flesh and thy body are consumed, and say, "How have I hated instruction, and my heart "despised reproof, and have not obeyed the "voice of my teachers, nor inclined mine ear "unto them that instructed me! I was almost "in all evil, in the midst of the congregation "and assembly."†

* Prov. vii. 4—12. 21—27. † Prov. v. 8—14.

"When wisdom entereth into thine heart, and "knowledge is pleasant unto thy soul, discre- "tion shall preserve thee, understanding shall "keep thee; to deliver thee from the way of "the evil man, from the man that speaketh fro- "ward things; who leave the paths of upright- "ness, to walk in the ways of darkness; who "rejoice to do evil, and delight in the froward- "ness of the wicked; whose ways are crooked, "and they are froward in their paths: to deli- "ver thee from the strange woman."—"Which "forsaketh the guide of her youth, and forget- "teth the covenant of her God:"—"none that "go unto her return again, neither take they "hold of the paths of life; that thou mayest "walk in the way of good men, and keep the "paths of the righteous. For the upright shall "dwell in the land, and the perfect shall re- "main in it. But the wicked shall be cut off "from the earth, and the transgressors shall be "rooted out of it."*

And we must not only *not* destroy, duty requires that we should preserve life. Not sleep it away in inactivity, nor waste it in a wanton expenditure of it's powers. Attention should be paid to health, that it be not unnecessarily exposed; and to constitutional vigour, that it be not unduly impaired. Some situations may require

* Prov. ii. 10—17. 19—22.

the costly sacrifice of health, and even of life—these are rare—and the man should be well satisfied, that the providence of God makes the demand: otherwise he sins against the law of his nature. And it is the more necessary that public men should be aware of this—for the public will not spare them: and even those who most loudly condemn their self-devotion—most importunately urge their renewed labours, and solicit their services. They censure their compliance, yet will not take a denial. But it is time to turn to another branch of the subject, and to shew

Secondly, The Duty of Self-cultivation.

With life were given us sublime faculties, and immortal interests: the first are capable of improvement—the last depend upon the use, or abuse, of the former.

Self-examination is, therefore, a primary duty; that we may learn what is our actual condition. No mistakes are so common, or so fatal, as those which arise out of self-deception. Ignorance of our real state, is bad: but the medium of delusion, through which we contemplate it, when we are compelled to the investigation, is worse. The indolent may be roused—but what shall be done with the man who never regards himself, but through the medium of flattery? The one, awakened to examine his heart, is terrified at the negligence and desola-

tion exhibited on every side—the other, sees only a paradise, where all except himself discern a wilderness—and, soothed with the magic vision, turns himself to sleep again.

"Know thyself" was the ancient oracle: and the precept might be well considered divine, when it evidently emanated from the highest source, being produced by revelation under sanctions unknown to the heathen world.—We are required to form an acquaintance with our own hearts, so far as even to detect all their weaknesses, and to guard against surprise. "Keep thy heart with all diligence, for out of "it are the issues of life." But we are still further led to commit it to better guardianship, and a more unquestionable scrutiny, than could be supposed in our own wisdom, or our own power. "Search me, O God, and know my "heart; try me, and know my thoughts; and "see if there be any wicked way in me, and "lead me in the way everlasting." Our own duty is to bring our thoughts, words, and actions, to the test of revelation—"to the light," that evil deeds may be "reproved"---and that those which are holy and consistent, may be "made manifest that they are of God."—And when all this is effected, the appeal must be to Him who made the heart: who has declared that he alone knows it; who only can review it; and

under whose omniscient scrutiny, it must finally pass. But to be satisfied with ignorance of our real state, and to slumber in indolence, is to provoke wrath, and to ensure ruin. It is unworthy the rational, it is fatal to the spiritual being of man.

Application to business and profession, falls under the duty of self-cultivation. The station cannot be always elected by the individual: let him, then, rest satisfied with the appointment of Providence, and "do his duty "in that state of life, unto which it has pleased "God to call him." It will be eventually found to be the best, although it may not appear the most pleasant lot, that could be assigned him. In the diligent pursuit of the plain line of duty, he will find alike his comfort, and his mental improvement. To be idle, is to be useless---to be faithless, is to be criminal---to be either, or both, is to be miserable. Professional duties, are usually public: therefore, of all others, the most arduous, and the most responsible. These cannot be neglected, without the compromise of individual duty, and the injury of society. No man's time is his own. It belongs to his family, to the public—above all, it belongs to God, who has connected it with eternity. The idle man is always a pitiable object—he enjoys nothing—he suffers the worst of all inflictions—the penalties of sloth: but what shall be his condition,

when "for all these things God shall bring him "into judgment?"

Improvidence has fatal issues—it not unfrequently terminates in suicide.—When the man has wasted all, has "spent his substance in "riotous living," and "begins to be in want," he is overtaken with the gloom of despondency. But when he is "ready to perish with hunger," and no resources are open to him—unless touched by a spiritual influence, as gracious as it is irresistible, he shall resolve to "return "unto his" heavenly "Father," and to "redeem "the time"—he is too likely to brave the worst, and to rush from a post so ill-sustained on his part, upon an unknown and unchangeable destiny. Should this desperate conclusion be avoided, it is certain that sloth always demoralizes. A man that can make up his mind to trifle in his station, can have only a weak impression of moral duty. In consulting his own ease, he sacrifices integrity--breaks through one social obligation after another—till, principle abandoned, and conscience laid asleep, he is neither fit to live, nor to die: his habits disqualify him for the first--his guilt compels him to tremble at the last.

The cultivation of talents is imperative upon every man. The powers of all are not equal: but the most sluggish are capable of improve-

ment, and the most active require culture. The mind neglected, like the field of the slothful man, is not simply unproductive—it does not lie fallow, presenting barrenness alone—but it becomes fruitful in whatever is noxious and odious—it produces weeds, and thorns, and briars, and poisonous herbs; with a rapidity, exuberance, and luxuriance, corresponding with the richness of the soil. Let the powers of the man be directed to the ends for which they were assigned: let them be cultivated as opportunity arises, and with a diligence stimulated by that responsibility necessarily attached to them—the very diversity of talents will then be found essentially to contribute to the general benefit: while the individual ascertaining his own sphere, will also find sufficient to occupy him, and be happy in a station fitted to the extent and character of his powers.

Allied with all this is *moral improvement*. As the original powers of the human mind, of whatever extent, are capable of expansion and augmented energy; so are the moral principles of the man. Sin acquires ascendancy, not simply by it's actual energy, in connexion with human corruption, but by the force of habit. And those divine principles, imparted by the Holy Spirit, perfect in themselves from the beginning, demonstrate their influ-

ence more strongly in the continuity of their supply, and the habits which they induce. "The body of sin" becomes weaker, until in the final triumph of "the incorruptible seed," in a better world, it is "destroyed." Moral habits facilitate our conquests over the world and ourselves. And as God requires, that religious principle, supplied from himself alone, should be fed by ordinances, by prayer, by vigilance, by self-examination; he has alike connected the advance of intellectual energies, and of moral principles, with diligence, cultivation, and mental habits.

We should seek the advance of *religious knowledge, experience, and enjoyment.* Christians are required to "grow in grace, and in the "knowledge of our Lord and Saviour Jesus "Christ." Every thing associated with the divine life proves that it is progressive---every precept, every promise, every image, every example. Self-cultivation, imperative upon all, is therefore, above all, binding upon the christian. He should be sensible that the time is short, and the stake eternal: that his obligations are infinite, and that they should have a commanding influence upon all his powers. We prescribe this as a duty, not as imagining that there is any power, or wisdom, or goodness in man; any quality of self-multiplication, relative to his

graces---but that it has pleased God to prescribe means, and to grant the fulness of his promises only in the use of the means. The effects of this spiritual self-cultivation may be seen in many a triumphant result, displayed in many a glorious example, in all ages of time, nor less in these latter ages. A change of divine communication, as to it's external signals, has taken place: but the fountain is the same, and the supplies are not less copious than formerly. The energy of the Holy Spirit is no longer manifested in the communication of miraculous gifts: but it is witnessed in all it's glory, in "turning "men from darkness to light, and from the "power of Satan to God." "Covet, therefore, "earnestly the best gifts"—rest not satisfied with present attainments—appreciate your calling—assert your nobility—shew that ye are "born not of blood, nor of the will of the flesh, "nor of the will of man, but of God." Manifest your royal dignity by your princely character; walk through this world as the heirs of an incorruptible crown. Drink in daily more of the spirituality, purity, and glory of heaven: compel the admiration of the world: adorn the doctrine of God your Saviour in all things—advance with firm and steady foot towards your kingdom, and lay hold on eternal life.

HYMN I.

LORD, thou hast search'd and seen me thro';
Thine eye commands with piercing view
My rising and my resting hours,
My heart and flesh with all their powers.

My thoughts before they are my own
Are to my God distinctly known;
He knows the words I mean to speak,
Ere from my opening lips they break.

Within thy circling power I stand;
On every side I find thy hand;
Awake, asleep, at home, abroad,
I am surrounded still with God.

Amazing knowledge, vast and great!
What large extent! what lofty height!
My soul, with all the powers I boast,
Is in the boundless prospect lost.

O may these thoughts possess my breast,
Where'er I rove, where'er I rest;
Nor let my weaker passions dare
Consent to sin—for God is there!

DR. WATTS.

139*th Ps.* 1*st. Pt. L. M.*

HYMN II.

How blest thy creature is, O God,
When with a single eye
He views the lustre of thy word,
The day-spring from on high!

Through all the storms that veil the skies,
And frown on earthly things,
The sun of righteousness he eyes,
With healing on his wings.

Struck by that light, the human heart,
A barren soil no more,
Sends the sweet smell of grace abroad,
Where serpents lurk'd before.

The soul, a dreary province once
Of Satan's dark domain,
Feels a new empire form'd within,
And owns a heavenly reign.

The glorious orb, whose golden beams
The fruitful year controul,
Since first, obedient to thy word,
He started from the goal,

Has cheer'd the nations withthe joys
His orient rays impart;
But, Jesus, 'tis thy light alone
Can shine upon the heart.

COWPER.

Collyer's Supplement, Hy. 295.

HYMN III.

SINNER! O why so thoughtless grown?
Why in such dreadful haste to die?
Daring to leap to worlds unknown!
Heedless against thy God to fly!

Wilt thou despise eternal fate,
Urg'd on by sin's fantastic dreams?
Madly attempt th' infernal gate,
And force thy passage to the flames?

Stay, sinner, on the gospel plains,
Behold the God of love unfold
The glories of his dying pains,
For ever telling, yet untold!

DR. WATTS.

Collyer's Supplement, Hy. 95.

LECTURE XV.

GOVERNMENT OF THE TONGUE.

Ps. xxxix. 1.

I said, I will take heed to my ways, that I sin not with my tongue.

SPEECH is the prerogative of man. His intellect does not more surely indicate his sovereignty over the animal world, than does the power of expressing his thoughts distinguish him from the whole creation. There is a perfection in the majesty of the human form, which leaves all approaches towards it far behind. His constant upright posture, and his heaven-directed front, declare imperial man. His reason, thought, contrivance, progressive improvements, draw a broad line of distinction, especially the latter, between his rational powers, and the instinctive impulses which guide the animal, and at once find their level. Animal instincts sometimes are found to approach thought so nearly, as to render it difficult to say, where instinct terminates and reason commences: but in the aggregate, as well as in va-

rious particulars of detail, the man maintains his superiority; and his rule and his rank in the creation are established. In like manner there are evident methods of indistinct and contracted communication between one animal and another; so far as relates to wants and to desires, to attachments and aversions. The calls of hunger, the cry of terror, the indications of regard, and of fear, and of rage, are all intelligible, partly expressed by signs, partly by sounds: but speech, which alone can embody thought, and give a constant interchange of mind with mind, is reserved to man alone; to whom also are confined those intellectual faculties which speech was designed to become the vehicle of imparting to others in their conceptions and operations. It is the last seal of dignity impressed by the Creator upon the first of all his earthly creatures. Other intelligences, in another state, may be so superior to us, as to need no such imperfect channel of communication —thought may commix with thought, and mind commingle with mind, in perpetual interchange, as with lightning rapidity—without waiting the slower and imperfect explanations of words, which at last can convey but half the fire, and half the feeling. Something of this is seen even here, in the expressive, eloquent, and indefinable glance of the eye, or illumina-

tion of the countenance, between mortals: when soul rushes to soul, without waiting for words; and spirits disclose to each other emotions which no language could possibly express. But in this lower world, and in the present state, speech is man's exclusive privilege; and it is of the highest order. It enables him to impart to others all the intellectual stores, which the most brilliant genius, united with the highest advantages and the most unwearied industry can accumulate: and, in displaying the treasures of his own mind, he is increasing their value: in liberally imparting them to the impoverished, or the less affluent in intellectual wealth, he is not diminishing his own possession. If ever there were an illustration of that fine paradox, "there is "that scattereth, and yet increaseth; and there "is that withholdeth more than is meet, and it "tendeth to poverty," it is to be found in intellectual communications, or the retention of individual experience. In the latter case, the man is a moral miser—his stores acquire no interest, while they defraud the claims of society: in the former, intercourse enriches, enlivens, elevates—

"Thoughts shut up, want air,
"And spoil, like bales unopened to the sun.
"Had thought been all, sweet speech had been denied;
"Speech, thought's canal! speech, thought's criterion too!

"Thought, in the mine, may come forth gold or dross;
"When coin'd in words we know its real worth"—
* * * * * * * * *
"—Teaching, we learn; and giving we retain
"The births of intellect; when dumb, forgot.
"Speech, ventilates our intellectual fire;
"Speech, burnishes our mental magazine;
"Brightens for ornament, and whets for use."

What pity, so much excellence is capable of so much injury! But it cannot be denied, that if incalculable advantages have arisen from the exclusive privilege of speech, the ravages of weakness, malignity, and profanity, of which it has too commonly become the instrument, have severely counterbalanced the benefit proposed and conveyed. To secure the good, and to guard against the evil, is the object of the present Lecture—the subject of which is,

THE GOVERNMENT OF THE TONGUE.

To this most important point of moral discipline, the Psalmist directed his attention, when he formed the resolution in the text—"I "said, I will take heed to my ways, that I sin "not with my tongue."

1. *The government of the tongue is of difficult attainment.* "I said, I will take heed to my "ways." A member so constantly in use as the organ of mutual communication; so prompt,

as is necessary to render it the vehicle of the thoughts; so exposed to temptation from various quarters; demands the most vigilant attention—and caution, after all, will in various instances fail. St. James says—"If any man "offend not in word, the same is a perfect man, "and able also to bridle the whole body." The statement infers the impossibility. No man *is* perfect; "there is no man that liveth, "and sinneth not:" and the apostle has not left us simply to the obvious conclusion from his statement, he has expressly said, "in many "things we all offend," and this also in direct allusion to the tongue. It is, however, to be further concluded, that the degree of subjection in which the tongue is held, is a standard of the power of religion in the heart, and a measure of our real christianity. For, "if any "man among you seem to be religious, and "bridleth not his tongue, but deceiveth his own "heart, this man's religion is vain." And he who makes a profession, without ruling his speech, deludes himself: but how many a man's religion will be made void, in the faithful application of this admirable rule! The whole reasoning of St. James tends to shew at once the difficulty and the necessity of governing the tongue. He shews it's importance: the smallest among the members, it's influence is unbounded; as

the bridle governs the horse, as the helm guides the vessel, the ruling principle in both cases being small, but it's controul absolute—so powerful is the tongue in society. "Behold, we "put bits in the horses' mouths, that they may "obey us, and we turn about their whole body. "Behold also, the ships, which though they be "so great, and are driven of fierce winds, yet "are they turned about with a very small helm, "whithersoever the governor listeth. Even so, "the tongue is a little member, and boasteth "great things." Nor is it a vain boast. The magnitude of the issue is not to be calculated from the insignificance of the organ, or the smallness of the commencement. "Behold, how "great a matter a little fire kindleth!" So destructive and irresistible is the tongue; mischievous in itself, and acting upon the corruptions of human nature. "The tongue is a fire," it frequently produces a conflagration among the passions, and in society; and when it is lighted, who shall set bounds to the devastation? or what shall extinguish it?—"A world "of iniquity"—a world in itself, for the comprehension of it's powers, and the extent of it's influence—and corrupt, like the intire nature—evil in itself, and mischievous proportionate to it's facilities. "So is the tongue amongst our "members:" it is so placed, and has such a con-

troul over them, " that it defileth the whole " body"—it not only participates of the common pollution, but it becomes the active organ of guilt, and adds to the general evil—" it setteth "on fire the course of nature"—it prevails in it's pernicious ascendancy, over the whole earth, and throughout all generations; while it stains and infuriates the intire constitution of man—" and it is set on fire of hell"—it is inflamed with rage by the evil spirit—it produces in it's consequences a hell upon earth—and it prepares for itself a torment, like that of the rich man, never to be alleviated—" a fire which " cannot be quenched"—a dreadful course, terminating in eternal misery: such are the vices, and such shall be the punishment, of the tongue. He proceeds to shew with what difficulty it is governed—" For every kind of beasts, " and of birds, and of serpents"—reptiles of every species—" and things in the sea"—fishes, and the monsters of the deep, " is tamed, and " hath been tamed of mankind:" their ferocity has been softened by kindness into familiarity, or they have been subdued by force, and rendered subservient to the lord of the creation; they have been won by his caresses, or have fallen beneath his prowess: " but the tongue " can no man tame;" it ought, therefore, like the beast of prey, to be confined, and guarded

against; it cannot, either in ourselves or others, however watched, be rendered wholly harmless—"it is an unruly evil"—unconquerable and interminable—it is more venomous than the adder—"full of deadly poison." It shews it's power and it's malignity by the most opposite occupations—"therewith bless we God, even "the Father"—Oh, that to this righteous and laudable use it could be limited!—"and there-"with curse we men, which are made after the "similitude of God." The same instrument which is sometimes attuned to praise, at others is employed to revile; and the professor passes from the services of religion, too often to outrage his family, and slander his neighbour. "Out "of the same mouth proceedeth blessing and "cursing"—strange incongruity! but too commonly witnessed—"My brethren, these things "ought not so to be"—reason and religion alike condemn them; and the question is, how they can be remedied? "I said, I will take "heed to my ways, that I sin not with my "tongue."

Had the language of revelation been less express, relative to the difficulty of governing the tongue, we could not have doubted the fact, from the experience daily furnished on our own part, and from others. What causes of humiliation have arisen to each of us, from un-

guarded expressions: less as they have affected our interests, or injured others, than as they have too plainly indicated the deceitfulness of our hearts, and shewn the proneness of our thoughts and passions to that which is evil. We have constant evidence of the failure of otherwise illustrious characters in this point. A man of transcendent talents, who might stand unrivalled, if he could govern his tongue; who finds no equal, and scarcely a competitor; sometimes is found to sicken at the fair fame, the promising talents, and the rising acceptance of another. He cannot bear a rival near the throne. Instantly the tongue is in motion to give vent to the unworthy feeling. What a torrent of venom is poured forth! Every tale of falsehood and of scandal is eagerly caught up—all it's circumstances multiplied and enlarged—others imagined and added—and genius deigns to give importance to trifles light as air, and currency, through all the ramifications of it's influence, to the lie, that would otherwise die with the hour, and perish with the inventor. When distinguished powers condescend to a vice so mean, and it is found occasionally to attach itself to men, whose bosoms are the throne of religion—how unconquerable must be the tongue! and with what difficulty must it be governed! if minds so noble, with principles so

pure, sink under the attempt, and are subdued by this unruly member! Neither Abraham nor Moses, neither Peter nor Paul, could always manage this organ of the thoughts and the passions. Abraham's tongue was once detected in falsehood: Moses "spake unadvisedly with "his lips:" Peter was guilty of profanity, in aggravation to the crime of denying his Lord: and Paul reviled the high priest, while he stood at his judgment-seat. When such men sinned, how difficult is the government of the tongue! but the reproof of Abraham, the punishment of Moses, the repentance of Peter, and the confession of Paul, shew how necessary it is to "take "heed to our ways, that we sin not with our "tongue."

It is our duty diligently to apply ourselves to the controul of this organ: since a vicious tongue indicates an unchanged and evil heart. A deliberate evil-speaker, whatever be his talents or pretensions to piety, is a wicked man, and his crime is one of the highest order—in itself most malignant, in it's consequences most ruinous. It is the scriptural description of an ungodly man and a reprobate, that "under his "tongue is mischief and vanity." And it is distinctly required of all those who would either enjoy the present, or win the future world, that they should achieve the conquest of the tongue

—" For he that will love life and see good days, " let him refrain his tongue from evil, and his " lips that they speak no guile. Let him depart " from evil, and do good; let him seek peace, " and pursue it. For the eyes of the Lord are " over the righteous, and his ears are open unto " their prayers: but the face of the Lord is " against them that do evil." So momentous is this passage, that it is twice recorded in the Scriptures—in the Book of Psalms, and in the First Epistle of Peter. " I said, I will take heed " to my ways, that I sin not with my tongue."

2. *The offences and sins of the tongue are multifarious.* I have thus distinguished them, because some have a higher degree of criminality than others: some also are directly vicious, and others more remotely evil in their consequences: some affect the individual more immediately, others society at large; but all are mischievous, and all are sinful. The remarks which follow are intended to apply alike to both sexes; as the vices censured are chargeable upon both. The evil is connected with human nature as a whole, and not confined to any branch of it. Let it be remembered, as a general rule, that those who talk much, must talk frequently in vain; and lay themselves open to this dangerous snare of the tongue. Surely, if we kept this in view, the incessant employment of this mem-

ber, by which some are distinguished, would be checked; and in place of always talking, they would afford themselves some time to think, that they might occasionally speak to profit.

The most degrading and offensive vice of the tongue is *profanity*. It is absolutely without apology, and it is inseparable from infamy. The highest rank cannot palliate, the lowest cannot excuse it. It prevails, alas! among all ranks, and to a degree among both sexes. I am not now speaking of that contempt and defiance which the tongue of the infidel sometimes pours forth against the Fountain of his being, and the prescriptions of his word; but of that most horrible habit of swearing, or taking the name of God in vain, which affords neither pleasure nor profit, while it violates whatever is sacred, and tramples under foot a positive command—"Thou "shalt not take the name of the Lord thy God "in vain, for the Lord will not hold him guiltless "that taketh his name in vain." That the higher classes in society should indulge in this degrading vice is most astonishing. The great line of distinction between them and the lower classes, is propriety of language: this marks, more strongly than any other circumstance, superiority of education, culture of mind, and select associations. This distinction they voluntarily abandon, and descend to the vulgar dialect, and

dreadful oaths of the uninstructed and the low, for no possible gratification. And even the softer sex, who would shrink from the broad and profane oath, are nevertheless habitually guilty, especially among the higher ranks, and but too universally, of using the name of their Maker with levity, upon every frivolous occasion. "Shall I not visit for these things, saith "the Lord?" Are we to suppose that he has given a commandment without sanctions? or that he will pass over the breach of it? He has said, "for swearing shall the land mourn"—and will he not effect his declaration? "Heaven and "earth shall pass away, but his word shall not "pass away." How frequently has he cut off the profane in the midst of their sin! and what other dreadful instances of wrath do we wait for, before our boys and our females, our princes, nobles, and population, will learn to lay aside this shocking, this disgusting, this impious practice, and listen to the warning voice, "Swear not at all?"

Impurity of speech, emphatically called in the word of God "corrupt communication," and "filthiness," is absolutely to be laid aside, as it is most decidedly sentenced and forbidden. "For this know, that no unclean person hath "any inheritance in the kingdom of God, and "of Christ. Let no man deceive you with

" vain words; for because of these things com-
" eth the wrath of God upon the children of
" disobedience. Be not ye, therefore, partak-
" ers with them." Such is the precept—and a little attention to the context will satisfy any inquirer, that the allusion is partly to sensual conduct, but directly to impurity of language, as leading to it by inflaming the passions, and as most odious in itself. The image is exceedingly forcible, and represents it as a moral putrefaction, tainting the lips over which it passes. That must be a bad taste which can relish, as well as an unclean heart which conceives it. It is a miserable substitute for sense and wit; and a powerful engine of depravity. It is a leprosy of the spirit which shews itself on the tongue The holy Being, who is of purer eyes than to look upon iniquity, turns from it with abhorrence; and charges all who profess and call themselves christians—" Let no corrupt com-
" munication proceed out of your mouth."

Falsehood is an abuse of the tongue which has called forth the most tremendous denunciations. God's own title is, " the Lord God of " Truth;" opposed to which is the appellation of that evil spirit, the enemy of God, of man, and of goodness, who is termed " the father of lies." " Lying lips are an abomination to the Lord." " A lying tongue is but for a moment." " What

" shall be given unto thee, or what shall be done " unto thee, thou false tongue?" " All liars shall " have their part in the lake which burneth with " fire and brimstone; which is the second death." This is a vice, therefore, most abhorrent to the nature of Deity; and which shall be assuredly visited with his severest indignation. Nor can we be astonished at this, when we turn from the consideration of the divine character to contemplate it's action upon society: the very foundations of which are removed in the destruction of individual confidence. Speech is so far from being a blessing, that in this case it scatters wide and unsparingly the seeds of suspicion, alienation, and ruin. Every species of insincerity, practised by ourselves, or encouraged in others, falls under the censure: for they are numbered among the enemies of God and of all goodness, who " flatter with their tongue." It is unnecessary to pursue this sentiment further, or to proceed to it's illustration, as it has already occupied your attention in a former Lecture.

Slander is a vice of the tongue of the most pernicious quality. Next to inventing falsehood of another, is the crime of admitting it without scruple, and giving it circulation. Some persons seem to live for no other purpose than either " to tell or to hear some new thing:" but,

from a moral obliquity, they can see nothing amiable in another, hear nothing favourable, and tell nothing honourable. They visit, converse, I had almost said, worship, for no other end: and the very sanctuary becomes sometimes, and with some professors, the mart where reputations are bartered, and the altar on which character is sacrificed by looks, by whispers, by insinuations. An adjournment from the pew to the tea-table removes all restraint from the tongue, and gives all scope to the rancorous principle. Those also who will not lie, will defame. If they shrink from calumny, they have skill at *detraction:* and effect as much in depreciation of character, as others in a more direct attack upon it. Such employment of the tongue is odious in all men—most inexcusable in professors—but detestable beyond all reach of censure in ministers. The wicked, whom God repels from his altar, are charged with this gross offence. "Thou givest thy mouth to "evil, and thy tongue frameth deceit. Thou "sittest and speakest against thy brother—thou "slanderest thine own mother's son."

Allied with this is the spirit of *intermeddling* with the affairs of others, and the never-resting and poisonous tongue of the *tale-bearer*. "With-"al they learn to be idle, wandering about "from house to house; and not only idle, but

" tatlers also, and busy-bodies, speaking things " which they ought not." It is astonishing the mischief that one such person will do in a family, a church, a neighbourhood; and if he be a political meddler, in a country. This detestable vice has already been censured; and shall, therefore, no longer occupy your attention.

Provocation and violence are among the offences of the tongue. Oh, what fatal effects might have been avoided, in many a desolated family, if it's inmates had respectively learned the great lesson taught by the wise man—" A " soft answer turneth away wrath." The husband might have won his wife, the wife retained her husband; the master might have governed and reformed his servant, and the servant have learned to reverence his master; the child would not have been provoked to anger, and would have repaid, in the homage of affection, more filial reverence than could be commanded by fear, and extorted by force. But the licentiousness of the tongue causes a breach that cannot be closed; and it's tauntings on every side inflict a wound that cannot be healed. Like the barbed arrow, it breaks when it is solicited, and can never be extracted. It is unnecessary to pursue this part of the subject, as it will fall more immediately under the details of the next Lecture.

Levity appears a venial offence, but it may have a disastrous issue. Trifles in themselves become of serious consequence in their results. Lightness of speech has sometimes terminated fatally. An unguarded expression has led to murder: a sarcasm has implanted in the offended bosom implacable hatred; and general levity of speech both indicates a trifling spirit, and induces pernicious effects upon the moral feeling. It is worthy remark, in what a dark association the apostle places habitual jesting. "Fornication, and all uncleanness, or covet-"ousness, let it not once be named among you, "as becometh saints. Neither filthiness"—impure conversation—"nor foolish talking, nor "jesting, which are not convenient." He that accustoms himself to habitual levity of speech, encourages a licentiousness of spirit, which will render him familiar with evil; and may, by degrees, initiate him into the darkest mysteries of practical impurity.

I would here take leave to intimate, that the practice of singing glees, songs, and catches, of loose tendency, is an abuse of that member which ought to praise God. The harmony of the tune will not sanctify the words; and without wishing to banish any of the charms of music, I admonish the young especially, who are more likely thus to sin through inconsider-

ation, never to be so seduced by the air, as to employ offensive words, or so enamoured of the sound, as to lose sight of the sense: but either to sacrifice taste to principle; or to seek such words as will enable them to gratify it, without insulting the Deity.

"I said, I will take heed to my ways, that I "sin not with my tongue."

3. *The right employment of the tongue* must enter into the consideration of it's government. It's primary and most honourable exercise should be to *glorify God;* and occasions cannot fail to present themselves to every man, in every rank, and at every period of his life. His works present a constant theme for speech; while they command perpetual and universal admiration. "The heavens declare the glory "of God, and the firmament sheweth forth his "handy works." But how is this declaration made? By the silent, although constant exhibition of them. They are written in characters of splendour: but they want the tongue of man to publish them. Mute in themselves, he can make all their harmonies vocal; and, while they enrich his eloquence, can pour the persuasive torrent from age to age, in ceaseless succession, and in strains to which angels may suspend their harps to listen, and God himself will not disdain to hear:—

" For me, when I forget the darling theme—
" Whether the blossom blows; the Summer ray
" Russets the plain; inspiring Autumn gleams;
" Or Winter rises in the blackening east—
" Be my tongue mute, my fancy paint no more,
" And, dead to joy, forget my heart to beat."

When Deity is the theme, the tongue of man can never want employment, and of the noblest description—for eternity is occupied in the subject, and angels faint beneath it's infinity. His moral government, unfolded by his providence, will present an endless variety—and his word an inexhaustible fund of intelligence. These will not only furnish subjects of the most sublime order—but opportunities also of vindication, arising from the stubborn unbelief, or rebellious opposition of multitudes by whom we are surrounded, and with whom circumstances compel us, at least for a time, to associate. " Give a reason to every one that asketh you, " of the hope that is in you."

To praise the Fountain of your being, and of your immortality, demands the grateful employment of your tongue. Your rank in the creation; your unfailing supplies; your distinguished mercies, both natural, intellectual, and providential: your religious privileges, future prospects, and eternal hopes; especially the evidences of your spirituality, if you possess

such; will not fail to induce you to "shew forth "the praises of Him who hath called you out of "darkness into his marvellous light." The resolution of the Psalmist you will adopt, with the same fervour and sincerity with which he expressed it, when he said, "While I live, I "will praise the Lord; I will sing praises unto "my God, while I have any being." And this vow pledges eternity: for the soul of man is immortal and indestructible—he dies, to live—to live more greatly for dying—to touch his parent earth, and to rise stronger, higher, and more glorious, for his fall. With such anticipations, who would not begin the song here? and familiarize himself with those strains which shall be heard in heaven, and prolonged through eternity? "Bless the Lord, O my soul, and "all that is within me, bless his holy name. "Bless the Lord, O my soul, and forget not all "his benefits." "Let every thing that hath "breath praise the Lord."

To please—is a right employment of the tongue, when sincerity is not sacrificed to courtesy. When the law of kindness is inscribed upon the lips, with what breathless attention, and ardent affection, does the listener hang upon the words of the speaker. Such was the speech of Jesus Christ, full of grace and truth. While the wretched listened, they forgot their

woe; and when he had done speaking, they felt that it was taken away. Such let our conversation be—so mild, so consolatory, so sympathetic, so heavenly—that our "doctrine may "drop as the rain, our speech distil as the dew, "as the small rain upon the tender herb, and "as the showers upon the grass." So shall the weary be refreshed, the mourner comforted, the timid encouraged, and the gain-sayer confounded, while they witness "your good con-"versation." Let the graceful simplicity of a meek and quiet spirit, clothe the mild and matchless dignity of religious principle. "Who "is a wise man, and endued with knowledge "among you? Let him shew out of a good "conversation his works with meekness of "wisdom."

To instruct—should be the employment of the tongue of the christian. His speech should not only be "sound speech which cannot be "condemned"—but sanctified speech, "in all "holy conversation and godliness"—and words of wisdom, which shall impart to others, younger, and less informed, the treasures of christian experience. He should be able to guide into the right way, any who have erred, or have been deceived. He should be anxious, wisely, and at proper seasons, to interest others in those great principles which he considers as

all important. If the mind be deeply imbued with religion, without effort, or constraint, or violence, his conversation will take the direction in which his thoughts flow—incidents will continually afford opportunity for rendering his religious discourse natural, proper, and profitable—and those who would be otherwise offended, will be struck with the easy dignity, and unaffected tenour of his reflections. They will listen to truths not forced upon them; and acknowledge, "he that winneth souls is wise." "I said I will take heed to my ways, that I sin "not with my tongue:" but this is more—it is to employ the tongue in *his* service by whom it was created.

4. *The Bible proposes rules for the government of the tongue*, and prescribes them as a duty.

Regard to *the present Deity*, will tend to bridle the tongue. With what awe was the Psalmist filled, when he contemplated the divine omniscience and omnipresence! "O Lord, "thou hast searched me, and known me. Thou "knowest my down-sitting and mine uprising; "thou understandest my thought afar off. Thou "compassest my path, and my lying down, "and art acquainted with all my ways. For "*there is not a word in my tongue*, but lo, O "Lord, thou knowest it *altogether*." How shall the profane, the impure, the liar, the slan-

derer, the passionate, or the trifler, stand before "this holy Lord God?" If Hagar's reflection were always present—if "thou God seest me," were ever in our thoughts and written upon our hearts—if we recollected that he weighs our words, and writes them all in a book—we should indeed, and seriously too, resolve, "I "will take heed to my ways, that I sin not with "my tongue!"

Prayer, is a fine resort for the regulation of our tongue. If when we weigh our actions of an evening, we were also to include our thoughts, and scrutinize with conscientious fidelity our language—we might indeed feel our cheeks frequently burn with the blushes of ingenuous shame—but "what man-"ner of persons should we become!" What an instructive history would one single day present! What a waste of words—what an abuse of them! And while our prayers would form a guard for the future, they would draw down pardon for the past—and become the means of imparting the strength necessary to sustain, and the wisdom necessary to direct, the man who should resolve to set "a guard upon the doors "of his lips." This is the prescription of Deity, which he requires to be absolutely obeyed. "For all these things I will be entreated." "Ask, and ye shall receive." Let those who

would "keep their mouth with a bridle," set over it the watchfulness of a praying spirit: then, indeed, they may resolve with effect—"I "will take heed unto my ways, that I sin not "with my tongue."

Attention to the word of God, is a rule that cannot fail to conduce to the government of the tongue. It has so faithfully delineated the evils of an undue indulgence of it, that we cannot but be upon our guard. "Lest there be "debates, envyings, wraths, strifes, backbit-"ings, whisperings, swellings, tumults." "Let "us not be desirous of vain-glory, provoking "one another, envying one another. Wherefore, "laying aside all malice, and all guile, and "hypocrisies, and envies, and evil-speakings, "as new-born babes, desire the sincere milk "of the word, that ye may grow thereby: If so "be ye have tasted that the Lord is gracious." "The mouth of the righteous speaketh wis-"dom, and his tongue talketh of judgment." "The mouth of the just bringeth forth wisdom, "but the froward tongue shall be cut out." "The tongue of the just is as choice silver." "Death and life are in the power of the tongue." "The eyes of the Lord are in every place, be-"holding the evil and the good. A wholesome "tongue is a tree of life: but perverseness "therein is a breach in the spirit." "Whoso

" keepeth his mouth and his tongue, keepeth " his soul from troubles." " I said, I will take " heed unto my ways, that I sin not with my " tongue."

Anticipation of the last tribunal, will tend to the government of the tongue. That is an awful declaration, " For every idle word a man " shall speak, he shall give account at the day " of judgment." It is not said, every sinful, impure, unkind word only—but also every *idle* word. Who can bear such a scrutiny? If but the conversation of one day were written down, even the flower of it, in the midst of our friends, of the sallies of our fancy, and the flashes of our intellectual powers; oh, how much would remain to fill us with confusion! Unguarded expressions—if not criminal—and shall these re-appear in that day when the universe shall be assembled, to hear our follies told, and to behold our secret sins set in the light of God's countenance? Surely such an anticipation will teach us to " take heed to our ways, lest we sin " with our tongue!" After all, our scrutiny can extend but to a part of the evil, and our strength is nothing to stem it. " Search us, O " God, and try our thoughts, prove us, and " know our ways, and see if there be any " wicked way in us, and lead us in the way " everlasting."

HYMN I.

STRAIT is the way, the door is strait,
That leads to joys on high;
'Tis but a few that find the gate,
While crowds mistake and die.

Beloved self must be denied,
The mind and will renew'd;
Passion suppress'd, and patience tried,
And vain desires subdu'd.

The tongue, that most unruly power,
Requires a strong restraint;
We must be watchful every hour,
And pray, but never faint.

Lord, can a feeble, helpless worm,
Fulfil a task so hard?
Thy grace must all my work perform,
And give the free reward.

DR. WATTS.

161*st Hy. B. II.*

HYMN II.

My God accept my early vows,
Like morning incense in thine house;
And let my nightly worship rise,
Sweet as the evening sacrifice.

Watch o'er my lips, and guard them, Lord,
From every rash and heedless word;
Nor let my feet incline to tread,
The guilty path, where sinners lead.

O may the righteous, when I stray,
Smite and reprove my wandering way!
Their gentle words, like ointment spread,
Shall never bruize, but cheer my head.

When I behold them press'd with grief,
I'll cry to heaven for their relief;
And, by my warm petitions, prove
How much I prize their faithful love.

DR. WATTS.

Ps. 141.

HYMN III.

THUS I resolv'd before the Lord,
" Now will I watch my tongue,
" Lest I let slip one sinful word,
" Or do my neighbour wrong."

And if I'm e'er constrain'd to stay
With men of lives profane,
I'll set a double guard that day,
Nor let my talk be vain.

I'll scarce allow my lips to speak
The pious thoughts I feel,
Lest scoffers should occasion take,
To mock my holy zeal.

Yet, if some proper hour appear
I'll not be overaw'd,
But let the scoffing sinner hear,
That I *can* speak for God!

DR. WATTS.

Ps. 39. *Pt. I.*

LECTURE XVI.

GOVERNMENT OF THE TEMPER.

PROV. xvi. 32.

He that is slow to anger, is better than the mighty: and he that ruleth his spirit, than he that taketh a city.

NOTHING can more fully shew the divine origin of the Bible, than it's establishment of principles so unlike those by which human actions are usually determined and regulated. They are in themselves unquestionably just—in their bearings universally applicable—in their adaptation admirably suitable—in their effects uniformly benignant. Yet they are of an unearthly character. While reason and conscience approve them, human wisdom did not discover, and worldly spirits will not adopt them. As they did not originate with man, they look beyond this world. They are maxims of justice, not of policy. They have a character altogether their own. They continually remind us of the divine appeal, "My thoughts are not "your thoughts, neither are your ways my "ways, saith the Lord. For as the heavens

" are higher than the earth, so are my ways " higher than your ways, and my thoughts " than your thoughts." These are not unfrequently found in direct opposition to each other. God censures what man applauds: man approves what God disallows. The achievements in which the creature has most gloried, will be condemned at the last tribunal—and the qualities which he has most despised, will be then recognised with honour. Of these facts, the text affords a striking illustration. The course of ambition is brilliant and dazzling: it's irresistible attractions extinguish the fears of those dangers which are inseparable from it—and induce men to overlook the disgrace in which the envied path of honour and distinction not unfrequently terminates. The hero is every man's idol—and his exploits, and his fame, cause his foibles to be forgotten, and even his vices to be palliated and forgiven—too frequently to be imitated. " The mighty," are always " men of renown," and " he that taketh a " city," wins and wears stars and coronets, titles and principalities. These fiery qualities are not valuable in the sight of God, however glorious they may be in the estimation of man. Men regard but the conquests of the hero—God tries the principles by which he is governed. Even David was refused the honour of building

the Deity a temple, although he approved his purpose, on the very account which rendered him famous among the nations: he was forbidden to raise a fane to the God of peace, the God of the families of the whole earth, whose tender mercies are over all his works, because he was a warrior. In his dying charge to his son, Solomon, to execute the design which he was not permitted to accomplish, he clearly assigns this reason for the prohibition. "The word of "the Lord came unto me, saying, thou hast "shed blood abundantly, and hast made great "wars: thou shalt not build an house unto my "name, because thou hast shed much blood "upon the earth in my sight."

The heroism which heaven approves, consists in conquests guiltless of blood—in moral victories of the mind over itself—in spiritual triumphs over invisible and inveterate adversaries. Man regards with pleasure the ermine and the peerage: but the ornament of "a meek and "quiet spirit is, in the sight of God, of great "price." The hero would receive with indignant contempt the representation that true courage consists in reining those passions by which he allows himself to be subdued—in renouncing those qualities, upon which he so much values himself—in restraining that temper which he so freely indulges, and to which his most daring

actions sometimes owed their inspiration—and in cultivating that mildness, which he has been accustomed to regard as a weakness, and to despise as pusillanimity. Yet these are the sentiments expressed in revelation—and these the principles established in the text; in which the warrior occupies but a secondary station, and the self-conqueror stands first. "He that "is slow to anger, is better than the mighty: "and he that ruleth his spirit, than he that "taketh a city." This is the code by which we must be governed: this is the rule upon which we shall be judged; and these are the principles upon which our character and our peace must stand or fall for ever! The sentiments of the text, accord with the duty to be enforced in the present subject—which is

THE GOVERNMENT OF THE TEMPER.

First, It will be necessary to shew the influence of different tempers, upon society and upon the individual.

Temper must be *defined*. It is the habitual disposition of the mind. It is thus distinguished from the passions, which are sudden and transient emotions. But when *these* subside, *that* remains. A soul under the influence of the passions, resembles the river wrought into tem-

pest, scourging it's banks with it's waves, and overflowing them: agitated by the winds, and interrupted in it's course: but when these are hushed, the stream confines itself within it's channel, and it's tide symbolizes that general current of the spirit which we call *temper*. It would be unjust to decide upon a man's temper by observing him when under the immediate influence of passion strongly excited: for in this case, the disposition of his mind is disturbed, rather than developed; and the common consent of mankind has so fully adopted this sentiment, that it has given rise to a colloquial expression for passion; under it's predominance, we say that the man is *out of temper*; the current of his mind is disturbed, and his habitual disposition disordered and suspended. It therefore enters deeply into the duty of governing the temper, that it should be especially guarded against these sudden and tyrannical irruptions of the passions.

Temper is either constitutional, or acquired; or, more properly speaking, it is partly the one, and partly the other. The natural disposition varies unquestionably in different persons: there is a greater measure of placidity, and mildness, and tenderness in some persons, than in others. This is good-nature; and it has a happy effect upon the temper, in keeping the mind

serene, and disposing it at once to enjoy and to dispense happiness. Yet even this quality will require to be guarded, lest it should degenerate into a weakness injurious alike to the individual and to society. But good-temper supposes self-government: supposes that the passions are held in controul, and that the mind is disciplined to meet the incidental and unavoidable vexations of life, without losing it's balance. These are more trying to the temper, than severer afflictions. Against mighty evils the spirit comes prepared for conflict, strong in resolution, and armed in all it's panoply: but little vexations seize us by surprise, and we are taken off our guard: they do not overwhelm, but they irritate; and their very insignificance contributes to our defeat and mortification. It is evident, that a command of temper must arise from habit: that much of self-controul must be acquired; and that the happiest dispositions are indebted to discipline. Good-temper is composed of good-nature well directed. If temper be the habitual propensity of the soul, this disposition will be best understood by tracing it's operations in different characters.

It must be *distinguished* into it's several bearings upon individuals, either constitutionally, or by habit. Temper will be better understood by facts, than by definitions.

A *gloomy* temper, like the vapours which cloud the close of autumn, overshadows every landscape, and conceals the fairest prospects. It is incapable of receiving, and of communicating pleasure. It retires within itself, to brood over imaginary evils; and to deepen the darkness of those which are real. It delights in scenes of sadness; and rejects the cup of enjoyment, which an indulgent providence carries to the lips. How opposite is that *cheerful* disposition, which draws tranquillity and pleasure from all the stores of nature, and almost from all events: which, while it is sensible of the changes of this transitory life, is never unduly depressed: which knows how to abound, and how to suffer need, and when it loses bliss, takes shelter in content: which always finds some cause for thankfulness, and amidst all the evils that fill up the measure of humanity, discovers hope at the bottom: which breathes with a sense of freedom the air of heaven, rejoices in it's light, and pours an eternal sunshine around.

A *sullen* temper is most odious and provoking. It becomes bloated with venom, and feeds upon it's own poison. It hatches in secret the egg of the cockatrice; and offences which might in future be avoided, disgusts which might be easily removed, a displeasure which was acci-

dentally, and perhaps unintentionally excited, are rendered permanent and perpetual, by the obstinate tenacity which refuses alike explanation and conciliation. The occasion of the uneasiness is to be long sought before it can be discovered, and is at last, probably, known only imperfectly; while the offended party is not to be propitiated—and days, if not weeks, must pass before the haughty spirit meets even with decency the advances of society. The misery is deepened, where quick resentments are found associated with reluctant reconciliations. A *frank*, open, honest disposition, darkens this temper by contrast. Offences will come—they are unhappily unavoidable: but let them be fairly met—let the offended party speak out—let him declare his causes of dissatisfaction. Let his communications be as frank in his displeasure as in his gratifications. How many misunderstandings would be rectified! and how soon would banished peace revisit the domestic and social circle! and while she overshadowed these with her pinions, return to nestle in the hearts from which unkindness had chased her!

Allied with the sullen is the *suspicious* temper: they are sufficiently distinct to stand apart, since there is sometimes suspicion without sullenness: but so closely associated, that there is never sullenness without suspicion.

He who has been frequently wronged, is at length compelled to be cautious: but what a disposition must that be which entertains suspicion, before it has suffered injury! Such a temper is incapable of rest: because no evidences are of sufficient force to afford it satisfaction. It not unfrequently creates the evils which it fears—for those who indulge suspicion, when the temper is once ascertained, can never expect to be treated with confidence. A *candid* mind presents a bright contrast to this dark, and retiring, temper. It is the "charity" that, designing no wrong, "thinketh no evil." It might lay the heart bare to inspection, and it's pulses would be found to beat with it's professions: and it asks for no window in the bosom of another, because it accredits it's neighbour for a correspondent sincerity. It may be deceived—and it is better that it should be deceived, than that all human nature should be libelled. It may suffer injury—and it is better that it should so suffer, than that it should pine in hopeless alarm. It is better to bear wrongs, than to inflict them: and if candour is sometimes betrayed, suspicion is always detestable and miserable.

An *implacable* temper can find no apology. He who cannot forgive, ought not to sin—he who can extend no remission to the errors of

others, ought himself to be perfect. Society supposes a reciprocity of benefit, while it cannot escape the disadvantages of occasional misunderstanding. "In many things we all offend." What a blindness to personal defects must the implacable temper endure: or what a desperate resolution to visit the offences of others, even at the price of it's own condemnation! For how shall he ask for pardon, who never forgives? The basis of his petition fails him: "Forgive us our trespasses, as we forgive "them that trespass against us." Associated with this implacable temper is a *revengeful* spirit. These again may be found separate, although closely allied. Revenge may be sudden—the result of a passionate impulse, rather than of an implacable disposition. Again, implacability may subsist without adopting any measures of revenge. Where no injury is attempted, or even contemplated, reconciliation may be impossible. And this is a temper which inflicts as much misery upon itself, as it entails disorder upon society: opposed to it, is the spirit that cordially *forgives*—that retains affection even when it is compelled to withdraw confidence—that distinguishes between the person and the offence—that visits the last with proper reserve and due severity, but regards the former with kindness and compassion. The

contrast to implacability is found in a spirit *easily appeased.* All imprudencies do not demand the withdrawment of confidence. But if, in cases which compel reserve, in which renewed intimacy could but incur new wrongs, and experience, not passion, passes this judgment; if, in such cases, kind affections are not to be relinquished, surely in most instances of alienation, the breach might be healed by the interposition of a benevolent temper.

A *malignant* temper befits a demon, but should find no harbour in a human bosom. It is cruel as death; and the universe affords no security against it. Like the scorpion encircled with flame, it will rather sting itself to death, than not sting at all. We might add to this part of the dark catalogue, and under this class of evil disposition, *envy*—which sickens at another's welfare: but *benignity* stands opposed to these hateful tempers; and will be included in the next subject to be considered, among Scripture Duties, and which is Benevolence.

A *timid* temper may be associated with the best intentions, but will usually render them fruitless. From the mere fear of acting wrong, the man will either mistake the means to the end which he contemplates, and thus fall into the error which he wished to avoid; or he will not act at all. This is rather an infirmity than

a vice: it seems to partake more of the constitution than of habit: but still it is a defect of temper, injurious to society, (since others may be infested with the same apprehensions,) most difficult to overcome from it's very nature, and should be therefore the more diligently watched, and the more resolutely opposed. A *courageous* spirit does not meet danger, and difficulty, and opposition, half-way; but is armed with a resolution that vanquishes them whenever they are encountered. It dares to do that which is right, and to abide the consequences. It does not stand calculating what the world may think; or what misrepresentation may suggest; but, guided by principle, and armed with fortitude, it advances straight forward to it's right object, through evil report and through good report, approving itself to God rather than to man: yet preserving a conscience void of offence towards the latter. He that wants firmness, should avoid a public station, and will never adorn a private one. To the duties of the first he is unequal; and the claims of the last he will embarrass.

A *desponding* temper is a step advanced beyond timidity. There are who contemplate every subject on the dark side; and despair of success. The consequence must be the production of the evil apprehended, by a feeble

use of the means essential to counteract it. As the timid are afraid to do right, lest they should do wrong, the desponding not only cease to exert themselves, but impede and discourage others, who possess activity and entertain better hopes. It is bad to be useless, it is worse to be detrimental, to society. It is not impossible to find tempers which fall into an opposite extreme—which are too *sanguine*—and having raised their expectations too high, may, in a moment of disappointment, be plunged into the very error from which they seem the furthest removed: having hoped too much at first, they sink into despair at last. We do not hold the sanguine disposition up, as the counterpart of the desponding: but the temper which we should cultivate is that of *mingled activity, confidence, and hope.* The one is necessary to success—the other stimulates exertion—the last softens disappointment, and excites new energies.

The *anxious* temper is a fountain of perpetual misery to itself. It does not regard that which exists, but that which is possible. It feels no delight in mercies received, but expatiates upon trials that may be apprehended. It overlooks all the promise of the process, to settle down upon what may, by disastrous circumstances, prove the issue. Every trifle be-

comes of importance—the order of a domestic arrangement is pursued, as though the destiny of an empire depended upon it. Every thing is seen through a magnifying medium: little disappointments become great evils; and when calamity does not exist, it is created: for if the anxious temper have nothing to feed upon, it will feed upon itself. The *composed and resigned spirit* stands in contrast with this. The one enables it's possessor calmly to follow all the best and prescribed means to the desired end; and to leave the event with Him "who "doeth all things well:" the other bows in submission to decisions from which there is no appeal, the wisdom of which cannot be disputed; and suffers, but does not "charge God "foolishly:" not that it feels less, but that it trusts more: not that there is less of nature, but that there is more of religion; and the temper acknowledges it's influence.

If the anxious disposition produces misery to itself, the *fretful* temper does not fail to torment others. The one prepares the spiked sandals for it's own use, and chooses to travel in tortures—the other banishes repose, and places a pillow of thorns for every head that finds a shelter under the same roof. Of these may it be literally said, "Destruction and mi-"sery are in their ways, and the way of peace "have they not known." To such a temper,

there can never be absent occasions of irritation: accordingly it is never allayed. Every day will produce some untoward incident; and, alas! the slightest is sufficient to torture such a disposition. Opposed to this is the *mild* spirit, which maintains itself unruffled, although it cannot be wholly undisturbed. Alive to circumstances, it acts upon principle. Most sensible of favour, it meets it with gratitude: most submissive to trial, it opposes to it patience: more prompt to heal, than prone to wound, it seems intended to repair the ruins, and redress the injuries, inflicted by the fretful disposition. And while the one spreads abroad it's constant cloud, and drops it's perpetual rain, the other turns the sunbeam upon the falling shower, and paints it's rainbow upon the storm.

The *capricious* temper induces incessant mortification to those who have the unhappiness to live within the circle of it's influence. Nor can it be without it's personal inconveniences. The art of ingeniously tormenting cannot be exercised, without incommoding the executioner as well as torturing the individual upon whom it is practised. It is unreasonable in it's demands, uncertain in it's decisions, and cruel in it's consequences. Apart from the malignity of a capricious spi-

rit, a *wavering* temper produces the greatest measure of uneasiness to itself, and to others. It balances circumstances till it knows not where to settle. If the movements of others depend upon such an indecisive disposition, (and every individual implicates others in his actions to a certain extent,) nothing but disorder and confusion can prevail. "Unstable as water, "these cannot excel." To this temper stands opposed the *consistent* disposition, whose uniformity invites confidence, and diffuses peace; and the *decisive* spirit, which possesses the penetration to discriminate, the wisdom to choose, the fortitude to determine, and the resolution to act and to persevere.

The *impatient* temper interrupts the course of events, breaks the bond of charity, confounds, and terrifies, and perplexes, the dependants upon it's impetuosity—and rushes, with inconsiderate precipitancy, into untried measures, and frequently desperate expedients. All these evils would have been avoided by a little self-possession and calmness. To this stands opposed the *forbearing* spirit—waiting the issue of the plan—accelerating, but not disturbing the instrument in his operations—submitting to disappointment—and renewing the efforts which proved unavailing, until at length

they produce their effect. The impatient man, who refuses to submit to delay and disappointment, ought to live out of the world.

The *passionate* temper is an advance upon impatience of spirit. It lays the train, and collects the gunpowder; and if but a spark fall, the whole is ignited, the explosion is tremendous, and the consequences are ruinous. And where the burst is less furious, and destructive, *petulance* wastes the comforts of society—the sudden frown, the flash of hasty anger, the unkind expression, uttered in a moment, but never forgotten, make sad ravages among human friendships, and a dangerous sport with human happiness. As petulance is but a sudden and short ebullition of the passionate temper—*violence* is the summit of it's raging. Then, indeed, the saying of the ancients that "anger is a short madness" is verified. Reason is dethroned—the man refuses to listen—speaks beyond measure—spares neither friend nor foe—rushes on, under the outrageous impulse, careless of consequences. Like the tornado of the West Indies—nothing can stay his course; and when the hurricane is over, he is surrounded only with the desolation which he has occasioned. A friend is alienated for ever—an enemy embittered beyond hope of conciliation—and his own exhausted spirits, and

palpitating bosom, are the victims of his own turbulence. Opposed to this is the *considerate* spirit, that checks the earliest impulses of passion—the *gentle* disposition, that suppresses the emotions of petulance—and the *meek* temper, which shrinks from the stormy dominion of fury, and retreats from the force which it cannot withstand. There is another opposite to passion, not less odious than itself—and that is the *cold*, unfeeling, unmoved temper—selfish, unsocial, unsympathizing—always uninterested, close, and impenetrable—chilling all kind affections, and repelling all the advances of the heart—like some soils, so dark and bleak, that whatever seed is cast into them perishes—and whatever culture is bestowed upon them, they remain dreary and unproductive. Apart from this frigid temper, are those *kindly* dispositions in which the affections love to take up their residence—that mild, placid, tranquil equanimity—susceptible of change, yet neither laid waste by the storms of the passions, nor nipped by the frost of apathy. These are a few of the vices and virtues of temper—and "he that is slow to anger is better than the "mighty: and he that ruleth his spirit, than "he that taketh a city."

It will require but little consideration to discover the *influence* of temper upon human

life, to sweeten or embitter it. It's effects must be felt; and they are so obvious that they need not be *described.* One hour's contact with ill-humour will enforce it's odious character far beyond all power of language—and one hour's indulgence of it, will leave in the bosom an irresistible and lasting conviction of it's hateful qualities. How is it, then, that it is so generally and unsparingly indulged? Strong must be the habit, and violent the impulse, which could reconcile us to passions so malignant and so stormy. Without temper, life is worse than a blank—it is a succession of miseries. The most brilliant talents, the most ample possessions, the most extensive renown, the most shining qualities, cannot compensate for the want of temper. It enters into all the detail of human life—it mingles with it's every-day occurrences—it gives it's colouring to all our prospects—it pursues us into all our retreats—it identifies itself with home—and it presides in the bosom. It's wastes are not to be repaired—it's wounds are not to be healed—it's influence is not to be resisted—it's persecutions are not to be endured. And it has a decidedly moral character: both because of it's effects relative to morals in general, and it's constituent and inseparable union with character. I cannot call a man who does not rule his temper, a moral—far less a religious man. As

many precepts of revelation relate to the temper, as to any part of the conduct. The responsibility attached to it is of the same high character, and is stated with the same distinctness. To plead for the commission of a sin, at the last tribunal, that it was done in a passion, will not be to palliate, but to double the crime—since it was said, "Let not the sun "go down upon your wrath." If angry feelings should arise, speedily suppress them:— "neither give place to the devil"—it is he who stirs up human fury, and he is not irresistible—he may tempt, and excite, and assist, but he cannot force. "Be ye angry, and sin not." When occasions for just indignation arise—meet them with that holy displeasure, mingled with calm self-possession, and sacred pity, which shall mark principle, rather than passion. "He that is slow to anger is better than "the mighty; and he that ruleth his spirit, "than he that taketh a city."

Secondly, Some Rules for the Government of the Temper must be adduced—the duty being so evident from the considerations already submitted—both as it regards the individual and society—as it respects the anarchy and the influence of the passions.

The government of the temper must begin early. It demands *educational vigilance.* O when the mother gazes upon the inno-

cent and unruffled countenance of her sleeping babe, let her recollect how many stormy passions are slumbering in undeveloped human nature, which will heave his bosom with tumult, arm his eyes with lightning, and impress the signet of fury upon his features. Let the first whispers of the tempest be heard and regarded. Let the first indications of passion be attended to, and regulated. Let firmness and gentleness combine, to check, to govern, to eradicate, as occasion may require, these dangerous inmates of the human bosom. Let habits of cheerfulness, submission, frankness, gentleness, be induced—and the opposites of these watched, restrained, and disciplined. Habit will then have acquired vigour, while the passions are young, and their influence feeble. The heart will be cultivated, before the temper gains the ascendancy—and repelled in it's earliest attempts at dominion, it will remain subject ever after. The error lies for the most part here—temper is not perceived, or not restrained, until it has gathered that strength, which proves in the event irresistible. And this furnishes an important lesson relative to education; that a more earnest attention should be paid to the cultivation of the heart and temper than to the graces of the person. I will not withhold from my child whatever is ornamental and pleasing: but, if I am careless as

to what is moral, social, and religious, I am endangering an immortal spirit, inflicting wrongs upon society, and preparing for myself an old age of remorse and misery.

The influence of pursuits upon temper, cannot be disputed. In the choice of an occupation which is to be the business of a life, respect should be had to the inclinations and the dispositions of the child. Every thing ought not to be determined by an arbitrary parental decree, which has never taken into the account the temper and habits of the subject of it. An employment from which the mind is averse, will induce first indifference, then dulness, then disgust, and finally work upon the temper with the most corroding and fatal influence. Different pursuits are adapted to different dispositions. The child cannot judge for himself in this matter. His inclination should be consulted, but it must not wholly decide. In frequent instances, at the age when it is necessary to determine upon something, the child has not a choice. His preferences should be weighed, because they may be the indications of nature and of genius: but in all cases, parental wisdom and prudence should decide: only let it be fairly exercised: and from his study of temper, and knowledge of disposition, let his election be made, as to that occupation, which is to be inseparable from the future life of his child. If

he be chained down to an employment, distasteful to him at the beginning, he will pass a life of disgust—surrounded by temptations to idleness and neglect—or plodding on, goaded by a temper constantly irritated. This is the second step taken in the government, or abandonment of the temper.

Scriptural rules abound on this momentous point. *Constitutional defects* are to be jealously watched. It is the peculiarity of the Bible, that it sends the man home to his heart, to see what is transacting, or what is deficient, there. Whatever is the infirmity of the constitution, whatever is the besetting sin—is to be watched and guarded against. The weak part of the citadel, must be the centre of defence: for that will be certainly the point of attack, on the part of the enemy. *Self-examination* is therefore necessary, and frequently urged. We ought not to be strangers to the tendencies of our own constitution, and the infirmities of our own tempers. But these will escape us—nay, we shall be in danger of thinking ourselves most invulnerable there where we are most exposed, unless we examine our hearts, and submit our characters to the unerring test of God's word. *Prayer*, must be our grand weapon—it completes the whole armour of God. It must be wielded, when the sword of the Spirit seems to cleave to our hand, and the shield of faith to drop from

our arm. It is the resort of the weak and the weary. It is the prescription of Deity. It is the never-failing weapon of offence and of defence. It covers the christian—it scatters lightnings among his adversaries. *The use of ordinances,* is necessary: as these were all designed to regulate the passions, and tranquillize the temper; to teach the man to commit his way to the Lord, and regard all providential dispensations through the medium of unerring wisdom, infinite tenderness, and parental love. *Reading the Scriptures,* will be profitable: for these abound with the most admirable precepts, the most noble motives, the most illustrious examples. The fruits of the Spirit comprehend all the qualities which distinguish the christian: those of the flesh, display the fatal influence of the passions. *Resistance* is also required—the image of the text, and the comparison it establishes, proceeds upon this supposition. It requires more than the courage of the mighty—it demands more than the achievements of the hero—to rule the spirit, and to be slow to anger. *The formation of habits,* is of consequence to this victory—the weapons of this warfare are not carnal—but they must be always employed. And it is too often forgotten, that God who prescribes means demands the constant use of them: that while the fountain of the christian life is miraculous, it's process is natural: the

channels through which it flows are visible, while it's supplies are spiritual. The government of temper is a *paramount duty, without which all is vain.* If religion has not subdued and regulated a man's temper, it has done nothing for him. It has not furnished him with his daily necessary strength, nor fed him with his daily bread. It has not guarded him against his hourly temptations, nor impressed upon him it's permanent and characteristic image. I can give a man no credit for his principles who is not anxious about his temper. *Christian temper has the highest motives.* To *adorn the gospel.* The christian has an interest beyond his own to secure and to promote; and he will not only feel himself identified with it, but it will be dearer to him than his life. To be *like Christ.* "Come unto me, all ye that labour "and are heavy laden, and I will give you rest. "Take my yoke upon you, and learn of me, "for I am meek and lowly of heart, and ye "shall find rest unto your souls." And it is thus that we are to be *made meet for glory.* There is no passion, malignity, fierceness, contention, unkindness—for the former things have passed away! This is your inheritance—learn then to prepare for it, in the regulation of your tempers. "He that is slow to anger is "better than the mighty: and he that ruleth "his spirit than he that taketh a city."

HYMN I.

HAPPY the heart where graces reign,
Where love inspires the breast:
Love is the brightest of the train,
And strengthens all the rest.

Knowledge, alas! 'tis all in vain,
And all in vain our fear;
Our stubborn sins will fight and reign,
If love be absent there.

'Tis love that makes our active feet
In swift obedience move;
The devils know, and tremble too;
But Satan cannot love.

This is the grace that lives and sings,
When faith and hope shall cease;
'Tis this shall strike our joyful strings
In the sweet realms of bliss.

Before we quite forsake our clay,
Or leave this dark abode,
The wings of love bear us away
To see our smiling God.

DR. WATTS.

HYMN II.

" COME hither, all ye weary souls,
" Ye heavy-laden sinners come:
" I'll give you rest from all your toils,
" And raise you to my heavenly home.

" They shall find rest that learn of me;
" I'm of a meek and lowly mind;
" But passion rages like the sea,
" And pride is restless as the wind.

" Blest is the man, whose shoulders take
" My yoke, and bear it with delight;
" My yoke is easy to his neck,
" My grace shall make the burden light."

Jesus, we come at thy command;
With faith, and hope, and humble zeal,
Resign our spirits to thy hand,
To mould, and guide us, at thy will!

DR. WATTS.

127*th Hy. B. I.*

HYMN III

JESUS, soft harmonious name,
Every faithful heart's desire!
See thy followers, Holy Lamb!
All at once to thee aspire:
Drawn by thy uniting grace,
After thee we swiftly run:
While we humbly seek thy face:
Come and perfect us in one!

Mollify our harsher will:
Each to each our tempers suit,
By thy modulating skill,
Heart to heart, as lute to lute;
Sweetly on our spirits move;
Gently touch the trembling strings;
Make the harmony of love,
Music for the King of kings!

See the souls that hang on thee;
Sever'd though in flesh we are,
Join'd in spirit all agree:
All thy matchless grace declare.
Spread thy love to all around:
Hark! we now our voices raise!
Joyful and harmonious sound,
Sweetest symphony of praise

C. WESLEY.

Collyer's Supplement, Hy. 374.

LECTURE XVII.

BENEVOLENCE.

1 COR. xiii. 13.

And now abideth faith, hope, charity, these three; but the greatest of these is charity.

WHOEVER has accustomed himself to read the Scriptures, in their connexion, must have had frequent occasion to remark, that their reasonings and representations have been enfeebled by their divisions into chapters and verses. The larger scale of apportioning the book, or the epistle, has been even more disadvantageous than the smaller. The eye easily passes from one verse or section to another; and is usually guided as well by the pointing, as by the sense. But at the close of a chapter, we naturally conclude that we have arrived at a judicious pause; that the writer is entering upon another subject; or that, at least, the train of his argument is perfect, and that which follows is collateral and consequential. This is far from being the case. To add but a small portion of the succeeding chapter, sometimes a single verse only,

would either complete the reasoning, or give a proper rest to the discussion: and to commence a few verses in that which preceded, would sometimes give us the opening of the argument, or the principles upon which it is conducted: so carelessly and imperfectly have these divisions been made. When a chapter is read in a family, it has not unfrequently the disadvantage of neither commencing nor closing the reasoning. Obscurity arises out of this separation of the part from the whole; and the important detail is always incomplete. I would earnestly advise those who read the Scriptures in private, as every man ought to read them, to understand their import, and to feel their force; and especially ministers and students, who are either preparing materials for public instruction, or are actually engaged in the work of teaching others, and expounding the Scriptures—to read an epistle, regardless of chapters and verses, if not throughout, at least until there is a termination of the argument employed, and an obvious transition to another subject. Much light would be thereby thrown upon the import of these interesting compositions; and we should then more distinctly perceive the harmony between the principles established and the conclusions deduced; and the constant care taken by the sacred writers, first to lay the founda-

tion of morality in evangelical doctrines, and then to raise the structure high upon that basis which cannot be moved. We should have fewer oppositions of faith and works than human systems now inculcate; and might learn the rashness and guilt of dissevering what God has joined together, and his word presented in complete harmony and absolute union. A Bible published that should give the book or the epistle entire, and mark only the divisions of chapters and verses in the margin, while it would answer every purpose of reference, would greatly facilitate this connected study of the Scriptures, by neither distracting the attention, nor limiting the examination.

I have been led to make these remarks by the fact, that the chapter preceding *that* from which the text is taken, closes with a sentiment, of which the whole context is an illustration—*that* sentiment should not, therefore, have been divided from the argument founded upon it. The apostle had been speaking of the diversity of miraculous endowments in the primitive church: had been shewing how subordinate some even of these were to others: had been encouraging the Corinthians to aspire to the highest, and to "covet earnestly the best gifts" —"and yet," he adds, "shew I unto you a "more excellent way:" he undertakes to make

them acquainted with a moral and religious quality surpassing all, even the most eminent of these extraordinary communications. The grace, which he thus extols, is *that* duty intended to be illustrated and enforced in the subject of this Lecture—

BENEVOLENCE.

And the term employed—"*charity*"—or more properly, *love*—explained, as it is, in it's necessity and qualities—at once demonstrates, that Christian Benevolence consists as well in a disposition of mind, as in a distribution of property. Your attention must be directed to both these points. Benevolence includes

First, The Disposition of Mind.

The term *charity* has been much abused, and has led to fatal errors, when liberality has been divided from principle.

It is distinguished, by the apostle, *from mere distribution*. And the distinction between a mere casual distribution of charity, and a ruling principle of the mind, is so very obvious, that it is astonishing these should have been ever mistaken the one for the other: it is inexcusable that they should have been confounded by teachers of religion, whose first business it is to determine motives and actions.

When the apostle touches this subject, he

treats it with his wonted discrimination, and with characteristic eloquence. "Though I "speak with the tongues of men, and of angels, "and have not charity, I am become as sound- "ing brass, or a tinkling cymbal." In tracing the character of a benevolent spirit, he sets out by enforcing it's necessity; that our attention may be at once awakened to the importance of that grace, and the dangerous consequences of confounding it with, or mistaking it for, any thing short of itself. He places it above miraculous gifts; above the extraordinary ability conferred upon the apostles of speaking the various languages of the day in which they lived, and of the people among whom they might be called to labour: their generally defective education disqualifying them for their mission, unless it had been thus supplied by immediate inspiration. "They spake with "tongues as the Spirit gave them utterance," to the astonishment of a mixed multitude, who, on the day of Pentecost, witnessing the effusion of the Holy Ghost on the assembled disciples, said, "Behold, are not all these which speak Gali- "leans? and how hear we every man in our "own tongue, wherein we were born? Parthi- "ans, and Medes, and Elamites, and the dwel- "lers in Mesopotamia, and in Judea, and Cap- "padocia, in Pontus, and Asia, Phrygia, and

" Pamphylia, in Egypt, and in the parts of Ly-
" bia about Cyrene, and strangers of Rome,
" Jews and proselytes, Cretes and Arabians,
" we do hear them speak in our tongues the
" wonderful works of God." And if he estimated this principle above all miraculous endowments, there can be no question that he rated it beyond all possible human attainments. The profundity of wisdom, and the researches of the scholar, he considered as less than nothing in comparison with this lovely temper.—By a bold stretch of the imagination, he soared even into the invisible and eternal world, and supposed what might be the transcendant character of angelic intercourse: if angels speak any language, it must accord with the dignity and perfection of their nature. What must be it's compass, to embody their mighty conceptions! What it's melody, to express the spirit of harmony reigning in their bosoms, and form the anthems of praise, in which they are occupied, as they encircle the throne of the Eternal! Yet such language, surpassing human thought, is inferior to the grace of Benevolence. The possession of such eloquence, without the inspiring principle of love, might give him the music, without the soul, of heaven; the force of the trumpet, and the softness of the cymbal; but it would be sound, and nothing else.

He passes to still higher endowments—to what he called in the preceding chapter, "the best "gifts"—"And though I have the gift of prophe- "cy, and understand all mysteries and all know- "ledge; and though I have all faith, so that I "could remove mountains, and have not charity, "I am nothing." The gift of prophecy intends the foretelling of future events: for it is evident, from several examples, that this endowment had not then ceased; and includes the ability to explain and apply, with unerring accuracy, the predictions of the Old Testament: a most important grant, as it placed beyond all doubt the treasures of former ages in their just appropriation. But *this* must yield to Benevolence. To "understand all mysteries," is a magnificent supposition indeed—when it is blended also with "all knowledge"—it is to grasp all the range of science and philosophy—to reach those occult causes which we can only admire, in so far as they are developed by their effects, without presuming to unveil them: it is, yet more, to obtain that comprehensive acquaintance with the unfathomable subjects of revelation to which none have dared to aspire, and to be conversant with things into which angels desire to look—but obedience is better than wisdom, and *this* also must yield to Benevolence. The "faith," to which he alludes, is an extraordinary gift of

working miracles, which is marked by the case of moving mountains; such miraculous effects being always associated with a confidence in the Divine power by which they were wrought--*that* confidence being strengthened by immediate impulses, which rendered it certain, that the needed energy was granted to them: and this still further supposes all that can be advanced in the present day, short of a spiritual life; a firm persuasion of the truths of religion, and of the power and fidelity of Him with whom it originates: but *this* also yields to Benevolence—and not only yields, but is rendered nugatory without this principle of christian love; which not only surpasses all these excellences, but gives soul, and energy, and effect to them; and, without it, they are useless to the individual, and of no estimation in the sight of God—"I am no-"thing!"

Now comes the obvious test of distinction. "And though I bestow all my goods "to feed the poor, and though I give my body "to be burned, and have not charity, it profit-"eth me nothing." How far short of the real import of this sublime chapter must those interpretations fall, which confine the word *charity* to the mere distribution of property!—For what a sacrifice is supposed!—Not merely a portion of wealth, and frequently a very inconsiderable

portion in comparison with the actual property; but he places it upon the ground of even the grant of *all*—the terms proposed to the young man in the gospel, and which he rejected, "go "sell *all* that thou hast, and give to the poor:" this is distribution on the largest possible scale, and beyond what is demanded; but *this* falls short of real Benevolence. To this disinterestedness and liberality, he adds even the martyr's sincerity, courage, and heroism; and then crowns the whole by affirming, that even this splendid self-devotion falls short of the christian principle of *charity* for which he contends; and without which, all observances and concessions profit the man nothing.

Such are the distinctions which the apostle has marked with his own masterly precision, and which are obvious upon other considerations. *Benevolence*—that is, *good-will*—love to God producing love to man—and leading to benefits where there is ability to give, and to sympathy, where there is no such power—may subsist without large means of distribution; and is often evinced, where there is no bounty or assistance to bestow. An ostentatious distribution may consist with an unfeeling heart: so a sympathetic mind may be associated with an absolute inability to afford relief. I need not ask, which is *benevolence*? nor would any sufferer

hesitate for a moment as to which he would choose to be administered to him. The proud look annihilates the gift which the hand confers: but the glance of sympathy goes directly to the heart, and soothes it's pangs.

Still further it is evident that the grace of Benevolence survives our works of charity. Our distributions can only be made during our lives; and these, if their effects reach to the end of time, must terminate with the world. But the spirit in which they originated, if they were derived from a proper source, and which is Benevolence, reaches beyond the material universe, and the limits of time; it is the temper of heaven itself —it participates the eternity of the future state of blessedness—"and now abideth faith, hope, "charity, these three; but the greatest of these "is charity."

From the clear *distinction* between Benevolence and distribution, established by the apostle, we pass to consider *the qualities of this inestimable principle* as they are detailed in his own matchless language.

"Charity *suffereth long*"—It is distinguished by it's patience. It *suffers*—for not to resent what is not felt, were no virtue. But to be susceptible of insult, and ignominy, and injury, (and what is so sensitive as pure affection?) and to bear with these, not as indifferent to

them, or as cowering beneath them, but with the calm dignity of a meek and quiet spirit—this is the self-conquest that marks distinctly the presence and power of this divine principle. Charity "*is kind*"—beneficent: the subject to occupy our attention, as it's most obvious effect, before the Lecture closes. It is ready at all times to do good—and, on the christian scale, infinitely transcending every other moral standard, to do good to enemies: thus imitating the great and universal Benefactor; to whom it owes it's origin, and to whom it looks for recompense; who "causeth his sun to shine "upon the evil and the good; and sendeth his "rain upon the just, and upon the unjust."

"Charity *envieth not*"—there is no passion so hateful as envy: there can be none so far removed from Benevolence. The very term, we have already observed, implies literally, good-will; a sympathetic participation of the pleasures and prosperity of others; and a sincere desire, as well as constant effort, to promote their interest and happiness. Envy is the direct reverse of all this. Another's felicity is it's torment: the welfare of another it's bane. It feeds upon misfortunes, and fattens upon the miseries of mankind. It covets whatever it finds in the possession of another: and is in tortures especially to be surpassed in any

possible way. It is startled at every approximation towards it's own standard, and hates whatever may rival it. Thus it degenerates into all the meanness of jealousy; which is expressly intended by the expression employed by the apostle—jealousy, in this sense, wishing to be the sole possessor of any good, and considering the blessing diminished, if not destroyed, when others share it with us, or possess an equality of privilege and comfort. This is a vice of the heart which can be corrected only by the principle of benevolence: so long as it rules, peace and content are impossible. Such a disposition measuring itself with others, will always find itself surpassed, or rivalled; and thus be furnished with constant occasion of uneasiness.

"Charity *vaunteth* not itself."—Benevolence is as far removed from boasting, as from jealousy. It has as little to do with self-conceit, as with depreciation of others. It is equally remote from scorn and from pride. And to render this yet more evident, it is added, that it "is not *puffed up*." Now the temperate and unpresuming character of the mind, will be plainly distinguishable by the tenor of our personal deportment, and our conduct towards others. True benevolence cannot consist with a haughty demeanour. It is marked by what the apostle calls "condescension to men of low

"estate:" not that insolent condescension which serves but more severely to make the inferior feel the rank of him who pretends to waive it: but that native goodness of heart, which pleases from a sincere desire to set the person at ease with whom it converses; and secures it's real dignity by not taxing the homage of others, beyond the spontaneity of homage. And this deportment exhibits a mind devoid of pride.

"*Doth not behave itself unseemly.*"—Benevolence is distinguished by it's decorum. It never invades the rights of another—never disdains the circumstances of another—it is *not ambitious*—so some have rendered the word.* And in truth nothing can be more contrary in it's tendency to benevolence than ambition—the over-weening pride and selfishness of which, raises the pyramid of it's distinction often upon the ruin of all interests but it's own—resolute to secure it's own grandeur, regardless of consequences. Benevolence will, on the other hand, often require personal sacrifices for the general benefit. Hence it is added, "*seeketh not her own.*" The most ardent benevolence does not demand that the individual interest should be abandoned, or neglected: but that it should

* *ουκ αχημονει* non est ambitiosa. Latin Version. Erasmus renders it, *non est fastidiosa—not disdainful.*

not be secured at the price of the disadvantage of others. Accordingly, a dignified and decorous train of action distinguishes a mind so well regulated. Nothing unsuitable to the character, or the age, or the rank, or the profession, is attempted—nothing base, or degrading, or unjust, or unworthy, is allowed—nothing contrary to the general good is followed.

"*Is not easily provoked*"—the government of the temper being essential to Benevolence—and Benevolence, by a moral re-action, imposing the strongest reins upon the temper. Passion has a tendency to extinguish the flame of affection in our own bosom, and to enkindle that of rage in another's. The fire of love is too gentle to live in such a tempest: but while it quenches the milder light, it uncovers the ashes of discord, and fans the sparks into a flame not again to be smothered. Benevolence is neither angry without cause, nor beyond measure—it is slow to wrath, it is soon appeased: and while it is disinterested and meek, it is unsuspicious—"*thinketh no evil.*" Such a description of this christian grace confirms the sentiment which I ventured to advance in a former Lecture—that a suspicious temper, especially in early life, argued something defective in the disposition, or principles, of the individual cherishing it—and it is here distinctly, on the highest authority,

said to be incompatible with christian charity. Benevolence is shewn in the construction which we put upon the words and actions of others: all things are capable of two interpretations, but charity will invariably adopt the best—that is, the kindest.

Rejoiceth not in iniquity.—This is indeed a noble, and a discriminating quality. Half, at least, that passes in the world for justice, and in the religious world for fidelity, is but a compound of malice and hypocrisy. In visiting the offences of others, men indulge their own malignant propensity; and if they are professors, call their persecuting and unfeeling temper by the venerable names of zeal and integrity. One half of mankind would be grievously disappointed, if their neighbours were better; because it would leave them nothing to rail at: and when many a professor talks of his *fears* relative to the misconduct of others, to speak correctly, he should say his *hopes*. So far from calumniating, Benevolence has no pleasure in hearing, and scorns to detail, the weakness, or the wickedness, of others. But it "*re-*" "*joiceth in the truth!*" It is the first to applaud whatever is excellent in it's neighbour; to draw out the virtues of his character, and to place them in the most striking points of view—to speak of his principles with regard, and to hold

up his graces to admiration. In the vindication of an aspersed character, it will display the triumphant greatness of it's principles. Far from entertaining suspicion, and encouraging scandal, it will trace it through it's windings, detect it in it's recesses, expose it in it's deformity, and rejoice to bring forth the righteousness of the slandered to the light.

"*Beareth all things.*"—Benevolence covers the failings of others—such is the import of a much-abused and ill-understood passage—"Charity covereth a multitude of sins." As though a liberal hand could blot out the vices of a corrupt heart! But it is a temper of mind which is intended—*that* spirit of Benevolence which is slow to receive an accusation against another—and prompt to excuse, or at least to forgive, and to prevent from circulation, the real failings of it's neighbours. It bears with the infirmities of others—not soon becoming exhausted by their peevishness, or resentful of their injustice. It inflicts no injuries, but it suffers many; and had rather suffer than retaliate. "*Believeth all things,*"—Not generally credulous, but disposed to think well of others; and therefore to receive with pleasure and confidence whatever is favourable to them. Reverse but the testimony—and let the representation be to the disadvantage of others—and, as

we have seen, the assent will be as reluctant, and the judgment convinced with a difficulty as great, as the facility with which impressions of kindness are made, and the cordiality with which honourable opinions are entertained. And when evidences are but too conclusive—when more than surmises compel suspicion—or the unfavourable charge is but too distinctly and certainly made out—when the generous scepticism must be relinquished, and the unwelcome truth appears—Benevolence still "*hopeth* "*all things.*" It makes allowance for the force of temptation—gives credit to the offender for remorse and contrition—anticipates better things—and a future reformation to be induced by the disgrace and misery necessarily following detected misconduct, and secretly accompanying it, whether detected or not. But when the tide of calumny and ill-will sets in upon itself, Benevolence "*endureth all things*"—arms itself with patience to suffer wrong—with fortitude to sustain contumely—with perseverance to follow the right, although the despised path—with energy to bear up against all assaults—with rectitude to outlive all misrepresentations—with firmness to meet all consequences. It is as unshaken in itself, as it is considerate of others. Such is Benevolence. "And now

" abideth faith, hope, charity, these three; but " the greatest of these is charity."

We have examined the Disposition included in Benevolence—it remains to shew,

Secondly, The Distribution with which it is associated.

There is an indissoluble *union*, on the part of Christianity, *between principle and practice.* The great *principle* avowed as the spring of scripture duty, is love to God: a feeling of perpetual obligation, inducing constant gratitude—a sense of benefit received, diffusing over the mind universal Benevolence. I cannot deeply resent an injury, while I am conscious that I have so much forgiven myself. I cannot reluctantly contribute to the wants, or the comforts, of others, while I freely receive, and am daily increasing my debt to the Divine benignity. Whatever is done by the Christian, bears reference to the Being to whom he owes all things—it is done in conformity to his will—it is done conscientiously, as in his presence—it is done cheerfully, from love to him and to his prescriptions—it is done confidently, because his precepts are obvious, and his understanding is infinite.

Benevolence is the *result* of love to God. I cannot contemplate man as the son of his love, the subject of his government, the heir of his

glory, the object of his care, and the recipient of his bounty—without regarding him as a brother, and with corresponding affection. I see the Divine image in the creature; and I reverence it wherever I behold it. I discern it in the poor, and in the sufferer; and I regard it as royalty in distress. The heir of immortality he is still, although surrounded by circumstances which encumber and obscure his native worth; circumstances calculated to awaken benevolent feelings, and which cannot fail to interest a generous mind the more deeply. Charity of distribution will be the fruit. I shall not be satisfied to commiserate, I shall feel it my duty to relieve; and this according to my ability. The precept is absolute, and it's reasonableness unquestionable. "If a brother or sister" (and these comprise the whole human race) "be "naked and destitute of daily food, and one of "you say unto them, Depart in peace, be ye "warmed and filled; notwithstanding ye give "them not those things which are needful to "the body; what doth it profit?" This is cheap sympathy, but Benevolence disclaims it. St. John, whose privilege it was to occupy the station next his Lord, and to lean on his bosom; and who seems to have imbibed and exhibited as much of the spirit of Christ, as humanity, in it's present state, could contain or exemplify;

speaks plainly and strongly on this subject. "But whoso hath this world's goods, and seeth "his brother have need, and shutteth up his "bowels of compassion from him, how dwell-"eth the love of God in him? My little chil-"dren, let us not love in word, neither in "tongue; but in deed and in truth. And "hereby we know that we are of the truth, and "shall assure our hearts before Him."

Benevolence, therefore, enforces the *necessity of doing good on right motives.* St. John distinctly regards the motive: it is love to God, that gives birth and energy to our Benevolence. It is this that preserves, directs, and perfects it: it is this that secures the great and final recompence. It is thus recognised by the Redeemer himself—"I was an hungered, and ye gave me "meat; I was thirsty, and ye gave me drink; "I was a stranger, and ye took me in; naked, "and ye clothed me; sick, and ye visited me; "I was in prison, and ye came unto me." "Verily I say unto you, inasmuch as ye have "done it unto one of the least of these my bre-"thren, ye have done it unto me." Here is active Benevolence seen, in almost every possible channel of it's distribution; yet it springs from a right motive, and it is noticed by the Judge Eternal with wonderful condescension and marked approbation. What motives, con-

nected with liberality, can be wrong? O a thousand—which but to name is to condemn! If it be done to purchase heaven—if it be done through ostentation—if it be done without thought, and without design—if it be done by impulses, and not from principle—if it be done under the influence of prejudice—these are all wrong motives, however right the action may be; but the action shall be tried by it's motives, in the day when the secrets of all hearts shall be judged.

The extent of the actions will prove the force of the principle. "The liberal mind deviseth "liberal things, and by liberal things shall he "stand." It is true that distribution must depend upon circumstances. Men ought to be just, before they are generous; and they are unjust when they go beyond their means, because they defraud others while they relieve some. But there is one rule, which will at once demonstrate the principle in full action, and prove that it's largest operation is strictly conformable to justice. It is to be found in the eulogy which Jesus pronounced on the penitent, who dedicated her only luxury to his honour, and poured the alabaster box of precious ointment upon his head—"She hath done "what she could." More than this, affluence cannot give—less than this, poverty, under the

influence of christian Benevolence, will not offer.

The duty of both principle and practice is imperative. I am commanded to "love my neigh- "bour as myself;" and I am told, that "love "is the fulfilling of the law." I can, therefore, neither cherish unkind feelings, nor withhold of my property "more than is meet," without an infringement of the positive law by which I shall be judged. For the gospel, so far from relaxing the claims of Benevolence advanced by the law, satisfies them so far as they reached —connects them with the most remote links and dependencies of society, sanctifies them with the most noble and spiritual motives, and extends them even to our enemies. And nature confirms the principle: reason sanctions it's operation. The need we all have of our mutual sympathy and good offices—the state of dependance upon each other in which we are all placed—the benefits which we have all received from the co-operation of each—should endear the duty which revelation makes imperative.

The eternal durability of love and benevolence: "And now abideth these three—faith" to justify—"hope," to comfort—"and" love, or "cha- "rity," to obey and to enjoy—"but the great- "est of these is charity." It has survived mi-

raculous gifts. "For whether there be pro-"phecies, they shall fail; whether there be "tongues, they shall cease; whether there be "knowledge, it shall vanish away." These are all gone—but christian Benevolence remains, unchilled by time, unchanged by years; unimpaired in vigour, undiminished in brightness. It is greater than these. The most extensive views of truth afforded inspired men, were distant, limited, and clouded. They were but as the comprehension of the child, and as the reflected images of realities seen in the mirror; or the imperfect vision of remote and magnificent objects, darkly, imperfectly, indistinctly observed through the telescope—but Benevolence was seated in the heart, and remains enthroned there in all her power and majesty. She shall outlive her sister graces. These are but the heralds proclaiming the titles, and the pioneers preparing the way, of the sons of God. Their work will be complete, when the kingdom is possessed. Faith will yield her evidence to demonstration: hope will lose her influence in the stronger bliss of fruition. But Benevolence has then her perfect work. The principle which breathes "glory to God in the highest,—"on earth, peace—good-will to men"—will be then in it's element—will acquire it's fulness—will be called into full and eternal action. Love

abideth for ever. It will dictate every song: it will crown every enjoyment. It will have found it's source. "God is love." It will rest poised upon it's centre. "Whoso abideth in love, "dwelleth in God, and God dwelleth in him." "And now abideth faith, hope, charity, these "three; but the greatest of these is charity"—the greatest, as it is the crown of all—the greatest, as it is the survivor of all—the greatest, as it is the consummation of all—the greatest, as it is the eternal recompence of all!

HYMN I.

LET Pharisees of high esteem
Their faith and zeal declare,
All their religion is a dream,
If love be wanting there.

Love suffers long with patient eye,
Nor is provoked in haste;
She lets the present injury die,
And long forgets the past.

Malice and rage, those fires of hell,
She quenches with her tongue;
Hopes, and believes, and thinks, no ill,
Though she endures the wrong.

She nor desires, nor seeks to know
The scandals of the time:
Nor looks with pride on those below,
Nor envies those that climb.

She lays her own advantage by,
To seek her neighbour's good:
So God's own Son came down to die,
And bought our lives with blood.

Love is the grace that keeps her power
In all the realms above;
There faith and hope are known no more,
But saints for ever love.

DR. WATTS.

Hy. 133. *B. I.*

HYMN II.

AWAKE my zeal, awake my love,
And serve my Saviour here below,
In works which all the saints above,
Which holy angels cannot do.

My faith and hope may see the Lord,
Though veils of darkness lie between:
Hope shall rest firm upon his word,
And faith rejoice in things unseen.

Awake my charity, and feed
The hungry soul, and clothe the poor:
In heaven are found no sons of need,
There all these duties are no more.

Subdue thy passions, O my soul!
Maintain the fight, thy work pursue;
Daily thy rising sins controul,
And be thy victories ever new.

The land of triumph lies on high;
There are no fields of battle there:
Lord, I would conquer till I die,
And finish all the glorious war.

Let every flying hour confess
I gain thy gospel fresh renown;
And when my life and labours cease,
May I possess the promis'd crown.

DR. WATTS.

Collyer's Supplement, Hy. 109.

HYMN III.

BLEST is the man whose softening heart
Feels all another's pain;
To whom the supplicating eye
Was never rais'd in vain:

Whose breast expands with generous warmth
A stranger's woes to feel;
And bleeds in pity o'er the wound
He wants the power to heal.

He spreads his kind supporting arms
To every child of grief:
His secret bounty largely flows,
And brings unask'd relief.

To gentle offices of love
His feet are never slow:
He views through mercy's melting eye
A brother in a foe.

Peace from the bosom of his God,
My peace to him I give;
And when he kneels before his throne,
His trembling soul shall live.

To him protection shall be shewn,
And mercy from above
Descend on those who thus fulfil
The perfect law of love.

MRS. BARBAULD.

Collyer's Supplement, Hy. 694. *beg. at ver.* 3.

LECTURE XVIII.

HUMILITY AND SPIRITUALITY—WITH A SUMMARY OF THE WHOLE.

ECCLES. xii. 13, 14.

Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

THIS passage approves itself to the conscience, in the particular circumstances under which it has been chosen, as the ground-work of a closing Lecture. It is now our immediate duty, solemnly to review those religious and moral obligations, so plainly enforced in the Scriptures, which have successively been produced, with a view to our personal application of them, in connexion with that temper which may be considered as the crowning grace of the christian character—that habit of mind, by which it is most completely developed—and that sublime principle, under the influence of which it is formed, and by which it is regulated and consummated.

The writer of this book was Solomon: this is so obvious from it's internal evidence—from many express declarations scattered over it—from it's coincidence with the glories of his reign, and the leading events of his life—and from it's inapplicability, in certain marked and prominent circumstances, to any other Jewish monarch—that had not some learned and distinguished man called the fact in question, it must have passed with any reader, who should have gathered his opinion exclusively from the production itself, as indisputable. It is generally supposed to have been composed in his old age; and has been charitably regarded as evincing his grief and humiliation for the follies which disgraced his riper years, after the glorious promise of his youth. This is a conclusion, not without great probability, to which a good mind cleaves with generous fondness, in connexion with so eminent a character as that of Solomon once appeared to be. It is certain, from the comprehensive view which is taken of men and things—from the perfect knowledge of the world, and of the heart, which is displayed—and from the experiments which he declared himself to have made—that it could not have been written in an early period of his life. A young man would have been very incompetent to cast up the total sum of

this mortal existence, in all the units of which it is composed—an old man, who had entered personally into all the detail—a monarch, who could command the means of ascertaining more minutely the items of the amount—and a wise man, like Solomon, capable of comprehending and demonstrating the grand aggregate—was pre-eminently fitted for this arduous attempt. We have here, then, the result of his observation and experience. The book brings human life before us, in all it's stages, in all it's stations; in all it's advantages, in all it's disappointments; in it's changes, and in it's close. And the text affords the summary of the whole: *happiness* was the object of pursuit—he traces it through various and devious paths to it's origin and home—he finds these in duty and religion, the claims of which he briefly, but comprehensively, advances, enforcing them by our unquestionable responsibility.

Nor is this text inapplicable to the particular duties which remain to be discussed. Who can contemplate what is required, and see how far short he falls of the standard established, without feeling *humility?* Who can trace the connexion between keeping the Divine "commandments," and "fearing God," without being convinced of the necessity of *spirituality?* Who can read a passage which concentrates

the wisdom and experience of such a man, on such a subject, without regarding it as a *summary of the whole* of Scripture Duties? It is so presented—let it be thus received, carefully examined, sincerely reverenced, individually and practically applied. "Let us hear the "conclusion of the whole matter: fear God "and keep his commandments; for this is the "whole duty of man. For God shall bring "every work into judgment, with every secret "thing, whether it be good, or whether it be "evil."

It will be easily understood, from the remarks which have been already made, that the subject to be now discussed includes

HUMILITY AND SPIRITUALITY, WITH A SUMMARY OF THE WHOLE.

First, Humility.

A grace of so much importance, that genuine religion can neither exist, nor be complete without it: it is identified with it's being, and crowns it with perfection. Our acceptance of the Saviour, is inseparable from humbling views of ourselves; and the further we advance in divine knowledge, the deeper will be our humility, because the more extensive our convictions of our guilt and misery. But what we lose in self-esteem, we gain propor-

tionably in moral excellence; our spirit and temper, under the influence of this principle, will be so regulated, and so disciplined, as not only to secure peace to ourselves, but to throw a charm over society, which mere urbanity will strive in vain to emulate.

It is necessary and ornamental—"Be ye "clothed with Humility," is the precept, and it is called expressly a decoration of the mind; "the ornament of a meek and quiet spirit, "which is in the sight of God of great price." We are not to wonder that such excellence should have it's counterfeit.

We must learn, therefore, to *distinguish* it from those things with which it has been confounded, and for which it has been mistaken. When the whole heathen world consented to banish from their code of morals, a grace which Jesus placed at the head of christian duties, we must conclude that it was never known in it's genuine character, until he promulgated it; and that it was misapprehended for something totally dissimilar. Accordingly, no word is to be found in the writings of philosophers which answered the character of genuine Humility. It was confounded with meanness of spirit; a grovelling temper not bearing injuries with fortitude, but cowering under them; not exercising great faculties with meekness and simplicity,

but absolutely incapable of them. They confounded it with that feebleness of mind which produces a slavish temper, calculated to excite scorn, but not to conciliate esteem; with a baseness and degeneracy of mind: sordid, crouching, and contemptible. How unlike is this to the calm self-possession, the simple dignity, and unfeigned modesty of true humility! It is not unconscious of it's own powers: but it does not overrate them. It is sensible of it's own defects, and with them counterbalances it's excellences, in it's own moral calculations, so as to suppress the earliest swellings of pride, arrogance, and vanity. It derogates nothing from that which is real in itself; but it detects that which is unreal, lurking under the most specious appearances. It compares that which the individual *is*, with that which he *might* have been—with that which he *ought* to have been—it shews him others by whom he is surpassed—it places his failings by the side of his virtues—his omissions in connexion with his labours and activity—his attainments measured by his privileges and opportunities—and demonstrates to every man how surely the balance is against him. It is free from affectation: from that semblance of modesty, which is a veil too thin to cover the pride lurking under it; and a disguise too shallow to deceive even the most superficial ob-

server—which disclaims merit, in order to call forth praise; and professes to renounce self, for the real purpose of gratifying, upon a more extended scale, the most arrogant egotism. Humility feels much more than it professes; reigns in the heart; disciplines itself in secret; shrinks from human observation: but acts consciously, and constantly, as in the sight of God.

It is not an accidental quality, arising out of circumstances, or confined to station. Occurrences may happen to depress the haughty for a season, without destroying their pride; producing a partial, but not a permanent effect; suppressing, but not subduing their temper; checking, but not changing their moral habits: this is indeed humiliation, but it is not humility. The poor are not always humble, nor the affluent and the noble necessarily arrogant. The reverse not unfrequently obtains. The poor, sometimes wrought upon by the irritation of their general circumstances, become tyrannical in the few solitary instances in which they possess, or have an opportunity of usurping power: or revenge themselves upon society and their superiors, by an unbending and insolent deportment, where resistance is possible, or obedience may be sullenly and reluctantly yielded. This is by no means universally the case: but instances of it abound sufficiently to establish the point, that

humility is not always associated with poverty, nor necessarily implied in subordination. On the contrary, while rank sometimes forgets itself into a disdain of the lower classes; and power and wealth, affording the means of oppression and pride, become the instrument of the one, and display the hateful qualities of the other; there are to be found those, and we trust not a few, who exercise authority for the benefit of the governed; retain simplicity of character amidst the splendours of distinction; and conciliate by a condescension arising not from policy, or from manners alone, but from principle, and from genuine lowliness of heart. At the same time, condescension of manners will not always indicate humility. Despised and denied as this virtue has been, and little practised as it is, it is so graceful, and so attractive, as to become absolutely irresistible, where it actually exists; and to render it necessary for pride itself to seek a substitute for it, which bears some semblance of it, although none of it's sincerity, in that politeness which prevails among the higher classes of society, and keeps out of sight the grosser pretensions of an overweening arrogance. It is also well understood, how easily rank can conciliate affection, and procure respect, by condescension of manners; and the appearance of humility is, therefore, assumed, as the surest

and most powerful engine for the extension of power, and the preservation of self-interest; while the external self-government imposed by the stations which they fill, renders the courtesy of a winning deportment, easy and habitual. This is pleasing, even if it go no farther: but when it is the natural product of a real simplicity and humility, polished by the intercourse of high life, adorned with the advantages of education, and associated with rank, power, and affluence, it is most enchanting in itself, and most beneficial to society. It is more likely to be found on the part of those who are trained up in the midst of these advantages, than in those who suddenly rise from a lower origin to an elevation which they were not entitled to anticipate at the commencement of their lives. In the one case, besides the benefit of an education suited to the rank, it disciplines itself, by familiarizing the possessor of it to it's splendours, and making him feel it's inconveniences, by requiring privations and sacrifices, as the price of it's power and distinction; in the other it's real extent is not distinctly defined, nor precisely known, and the pretensions advanced are therefore without reason, and without limit. It is certain that true greatness of mind is inseparable from humility. While arrogance would seem to betray a consciousness of deficiency, which

requires to be covered and concealed, and, so far as possible, supplied by show and parade—supercilious manners forming a circle of exclusion, forbidding a near approach, and preventing examination—humility of spirit has nothing to hide, as it exposes nothing purposely to admiration: it induces a modesty of deportment, which neither invites nor avoids scrutiny—it displays a simplicity of character easily comprehended, and it bespeaks a conscious worth, which is the more valuable, as it "thinks not "of itself more highly than it ought to think."

Humility is *founded* in religion. Pride is the radical defect of our nature; and nothing can cure it but that which we are about to connect with humility, and which is the principle and the consummation of all christian graces, and of all scripture duties—spirituality. It will be easy to discover the basis of genuine humility, by examining the materials of which it is composed. It springs from a knowledge of ourselves. It listens neither to the flatteries of others, nor to the most dangerous of all, self-adulation. By mere praise, we are scarcely self-abused; it is frequently so gross, indiscriminate, and palpable. By delicate flattery, we are too easily entrapped; it accords so well with our self-love, and is administered with so much skill, caution, and apparent sincerity, as

to feed our vanity, without alarming our suspicions. The heart is not proof against it; for notwithstanding the caution with which decency requires us to hide our self-esteem, it is certain that until religion lays bare our hearts to ourselves, no flattery can go beyond our own good opinion and self-complacency. Until this divine power is felt, even self-examination may lead to self-importance. It will overlook our frailties, or regard them with a partial eye: it will number and magnify our attainments and talents: it will call our attention from the crowd, in which we are equalled and surpassed, to *one*—and *that* one the individual himself, who will rise in self-importance, as he withdraws from competition and from comparison, until he knows not by what standard to measure himself, or what boundaries to set to his self-admiration. But when religion developes the human heart to itself, alas! for all it's importance! It separates the knowledge which it imparts, alike from self-deception and from flattery. It compels the man to regard himself through a scriptural medium. It rends the veil from his eyes, and brings his character into contact with Deity, by subjecting his pretensions and his actions to the scrutiny of Omniscience, and the requisitions of his righteous law. Then he is humbled like Job; and although he re-

covers his peace, and rejoices in his salvation, he never loses his humility. That distinguished patriarch, who so long held fast his integrity, and justified himself beyond all propriety, acknowledged at length his infirmities, and confessed that his self-righteousness arose from his spiritual ignorance. "Behold, I am vile; what "shall I answer thee? I will lay my hand upon "my mouth;" he, who said, "O that I knew "where I might find him! I would come even to "his feet! I would order my cause before him, "I would fill my mouth with arguments," is no sooner placed where he desired to stand, than his pride was supplanted by humility; and with altered language he confesses—"Once have I "spoken, but I will not answer; yea, twice; "but I will proceed no further." And he states the basis of this humility—approximation to God, made him better acquainted with himself. "I have heard of thee by the hearing of "the ear; but now mine eye seeth thee! where-"fore I abhor myself, and repent in dust and "ashes." This was the language of a man "perfect and upright," "fearing God and "eschewing evil." Even such a man entertained an opinion of himself too high; was too easily provoked, by unjust reproaches, and cruel insinuations, to justify himself beyond due measure; and his humility, which was in

the issue as conspicuous as his patience, was founded upon self-knowledge, imparted by the condescending teachings of the Divinity. It is impossible for any man to be shewn his actual condition in a scriptural point of view (the only light in which he can see himself as he really is), without being humble before men, and abased before God. This is the secret spring of genuine humility;—it does not arise from meanness of spirit, from a debased, slavish, and grovelling temper, but from a correct knowledge of ourselves; and is thus evidently a christian grace.

The *advantages* of humility are innumerable. It is advantageous to *ourselves*—no longer blind to our own defects, it will enable us to "suffer "the word of exhortation" without offence; it will teach us to be observant of our actions; to discipline even our thoughts; to restrain our passions; and to rectify our errors. No longer overrating our talents, or our influence, it will excite us to diligence; dispose us for instruction; and prepare us to receive benefit from all occurrences. It is advantageous in *religion*. To the humble the promises are addressed—and the lowly spirit is fitted, not only for spiritual privileges, but for the inhabitation of Deity himself. "For thus saith the High and Lofty One that "inhabiteth eternity, whose name is Holy; I

" dwell in the high and holy place, with him " also that is of a contrite and humble spirit, " to revive the spirit of the humble, and to " revive the heart of the contrite ones." "Thus " saith the Lord, The heaven is my throne, " and the earth is my footstool: where is the " house that ye build unto me? and where is " the place of my rest?" " But to this man will " I look, even to him that is poor, and of a con- " trite spirit, and trembleth at my word."— " Blessed are the poor in spirit, for their's is the " kingdom of heaven." " God resisteth the " proud, he giveth grace unto the humble." It is advantageous to *society*. It gives all it's energies to the general good, without opposing the resistance of self-will. It co-operates cheerfully with all who can assist the social cause; because it is jealous of none, it disdains none. It allays anger, softens down prejudices, inspires affection, commands esteem. It yields, and by yielding rules. The proud, unbending spirit acknowledges it's influence, and is governed by it's superiority. It works by love, and it's fruit is peace. And Oh, what does it not contribute to the comfort of it's *possessor!* What avoidance of whatever is high and dangerous!—what security from the storms of greatness!—what happy ignorance of the pangs of ambition!—what contentment with it's lot!—what tranquillity of mind!—what free-

dom from the disquietudes which shake the human tenement, the little universe of man, with alarms; and too frequently fill the world with confusion, and turn it into a field of blood!

And what illustrious *examples* of this grace, press it's cultivation upon us as an indispensable scripture duty! Amidst the splendid achievements, the heroic deeds, the extraordinary talents, and the commanding station of Moses; nay, surrounded by his pre-eminent religious graces; this constitutes his eulogium, and is conspicuous above all his other endowments, natural, intellectual, civil, and religious. "Now, "the man Moses was very meek, above all the "men which were upon the face of the earth." And although this character stands in writings the product of his own pen, under inspiration, it is not to be questioned that this parenthetic praise was superadded by Joshua, or some immediate successor, to whom the Pentateuch passed for transcription and revision: otherwise such a remark relative to himself would but little exemplify the spirit imputed to him. It would not have been necessary to notice this circumstance, had not the position in which this testimony stands, furnished an objection, (of which infidelity has not been ashamed to avail itself,) as uncandid, as it is shallow and easily refuted. How conspicuous does this virtue shine in St. Paul, who writes himself

" less than the least of all saints," from no affectation and no insensibility of his own powers, but from genuine lowliness of mind, and an overpowering sense of obligation to the Giver of all good, and to the grace which was magnified in his salvation. He acknowledges his labours, but he states his unworthiness, and adds, " By the grace of God, I am what I am; " and his grace was not in vain: but I laboured " more abundantly than they all; yet, not I, " but the grace of God which was with me." But all must yield to the great example of Jesus himself. Rich beyond all conception—exalted above all principalities and powers in heaven itself— he " humbled himself, and became of no " reputation." This was true humility, for it was voluntary. It was surpassing humility, for no other being had so much to resign. It was humility for our sakes, that, by becoming obedient to the death of the cross, he might ransom us from destruction. It was an example intended to be eternally binding: for while he surrounds us with his graces, and expects us to bear his image, he selects his humility as the centre and sum of all, and says, " Learn of me, for I am " meek and lowly of heart."

From Humility we pass to that which may be regarded as it's source, in common with all christian graces—

Secondly, Spirituality.

By this term is intended that *disposition* which is imparted to the renewed mind by the Holy Spirit—emphatically called by the apostle the hidden life of the christian: inspiring him with other motives than those which formerly influenced him, and with higher principles than reason, or philosophy, or even conscience could supply. Cicero has described conscience as "a law not to be dispensed with by the senate "or the people—confined neither to Rome, nor "Athens—unalterable in it's character, as well "as illimitable in it's influence"—and adds "it "wants no comment, it needs no interpreter." But conscience always defective was frequently abused, evaded, or silenced. It is a testimony yet more applicable to revelation, which is suited to all the wants of human nature—shall eventually rule all nations—and shews it's divine origin alike by it's perfection and it's universality. It is still more applicable to that divine energy, which turns the dead letter into a living principle—and makes the truths which the reason approves, and the conscience confesses, the ruling and influential motives of the will and of the conduct—that energy which transforms the whole moral nature of man, and makes all things new—that energy which draws it's supplies immediately from the Fountain of Life,

through whatever channels it's streams may flow—that energy, which brings down it's comforts from heaven, and lives upon purer elements than those of this world; whether prosperity blossoms around it, or adversity blows upon it with all it's storms—that energy which imparts an unearthly character to the human spirit, and so impresses the image of heaven upon it, that the very person of the man seems to partake of an elevation superior to it's nature.

This spirituality is *essential* to duty. It gives spontaneity of obedience—it imparts grandeur of sentiment—it imbues with sanctity of character—it bestows perseverance on pursuit—it refines, expands, elevates, whatever is moral and intellectual—changing all into it's own sublimity, crowning all with it's own perfection. This is the life of morals. Without it, morality is a body without a soul—all symmetry, but wanting inspiration. It looks beyond all the present to the future—places the man's home, and hopes, and affections there—urges his departure—gently, but irresistibly draws him on when he lingers—reconciles him to dying, that he may live more greatly—and finally renders him all glorious before the throne of God. In the mean while, what a communion it establishes between earth and heaven! It brings down the principles, if not the glories of that

world, and dispenses them here. It is the commencement of the same life—the earnest of the glory that shall be revealed—the pledge of immortality—the bosom-spring of peace. In the possession of this spirituality, we want nothing of heaven but it's perfection; for we have already all it's principles. It is, in one word, the indwelling of the Holy Spirit, as the source of all present religion, and the security of all future blessedness.

Thirdly, A Summary of the whole must here be briefly presented—"Let us hear the conclu-" sion of the whole matter; fear God, and keep " his commandments; for this is the whole duty " of man. For God shall bring every work " into judgment, with every secret thing, whe-" ther it be good, or whether it be evil." " Now of that which we have said, this is the " sum"—

1. *Religion requires and produces morals—and the Bible tells us distinctly what they are.* To preach a system which either excludes morality, or weakens it, or neglects it—is to preach a gospel unknown to our Lord Jesus Christ, to his apostles, and to the Bible. Of all heresies this is the most detestable, the most injurious, and the furthest removed from the Scriptures of truth. Emanating from the God of all purity—they declare *this* to be " his will,

"even your sanctification." Morals are distinctly defined, and their claims irresistibly enforced. This is the aggregate—the amount of every promise, and every threatening—every precept and every example—every doctrine and every ordinance—setting aside all doubtful disputations—all speculative opinions—all the *shibboleths* of party. "Let us hear the con-"clusion of the whole matter"—to "fear God "and keep his commandments is the whole of "man"—the whole of his duty—as our translators supply the link—the whole of his business—the whole of his interest—the whole of his bliss—it is his great concern—it is sufficient to fill his hands and his heart—it is compatible with his other and subordinate duties—it concerns him whatever be his station, and at every period of life—it is the end of his being—it will fix his eternal destiny. It ought to be his one, only, supreme, perpetual care, aim, and object.

2. *They relate first and principally to God as the source and guide of all the rest.* Our obligations arise out of our relation. Our first relation is to the Creator—all things were formed by his power, all things are supported by his providence, all things were created for his glory. If this first obligation be not felt and acknowledged, in vain shall we look for the discharge or recognition of subordinate duties.

If an infinite tie cannot hold us, all mortal bonds will be easily broken. Besides, we must look to him for all the strength necessary to discharge all duties, from the highest to the lowest—from the most intimate to the most remote; and his will must be the measure of all. "Fear God"—this is the way to "keep his "commandments."

3. *They are imperative in respect of society.* They extend to all it's ramifications, and embrace the entire circle. "Keep his command-"ments"—and "his commandments are ex-"ceeding broad." He is the guardian of all the rights of the whole human race, the avenger of all their wrongs, and the judge of all their actions. He has constituted society for the reciprocal advantage of it's members—no one can violate his social obligations, in any of their departments, without outraging the sovereignty, and violating the precepts, of the Eternal Parent.

4. *They are personal,* and must be cultivated at home before they can act abroad. There, the principles must be fostered, which are to comfort and sustain society—there, the tempers are to be formed, which are essential to it's preservation—there, the seed is to be sown, of which the harvest is general.

In conclusion, the appeal is to Him from whom the whole emanates—to the last tribunal, where

all destinies are fixed, and the sentence is final and unalterable. Time is already giving the warning of his last hour. All things are hastening to this awful consummation. The close of temporary engagements leads forward our reflections to the termination of all our personal and individual activity—to the period which death shall so soon put to all our labours. And beyond this mortal limit we look for the times of the restitution of all things; we wait to hear the shout of the archangel, and the trump of God. We gather from this expectation new motives; and with trembling anxiety, blended with humble confidence, anticipate the solemn test which all our duties must undergo—"For "God shall bring every work into judgment, "with every secret thing, whether it be good, "or whether it be evil!"

HYMN I.

WHEREFORE should man, frail child of clay,
Who, from the cradle to the shroud,
Lives but the insect of a day—
O why should mortal man be proud?

His brightest visions just appear,
Then vanish, and no more are found;
The stateliest pile his pride can rear,
A breath may level with the ground.

By doubt perplex'd, in error lost,
With trembling step he seeks his way:
How vain of wisdom's gifts the boast!
Of reason's lamp how faint the ray!

Follies and crimes, a countless sum,
Are crowded in life's little span:
How ill, alas! does pride become
That erring, guilty creature, man!

God of my life! Father divine!
Give me a meek and lowly mind:
In modest worth, O let me shine,
And peace in humble virtue find.

ENFIELD.

Collyer's Suppl. Hy. 734.

HYMN II.

ABHORRED pride! first-born of hell!
Far from my bosom flee;
And, in it's place, descend and dwell
Meek-eyed humility!

Invited to the gospel-feast,
My proper place I know;
Number'd among the last and least,
I'll to the lowest go.

But if acceptance I shall meet,
O Lord! before thy face,
And thou point to a higher seat,
Advanc'd in gifts and grace;

Conscious from whence my all I drew,
Let me the lower lie;
Ascribe the glory where 'tis due,
Still less than nothing I.

HAWEIS.

Collyer's Supplement, Hy. 644.

HYMN III.

LORD, that I may learn of thee,
Give me true simplicity,
Wean my soul and keep it low,
Willing thee alone to know.

Let me cast myself aside
All that feeds my swelling pride;
Not to man, but God submit,
Lay my reasonings at thy feet:

Of my boasted wisdom spoil'd,
Docile, helpless, as a child,
Only seeing in thy light,
Only walking in thy might.

Then infuse the teaching grace,
God of truth and righteousness,
Knowledge, love divine impart
Life eternal to my heart.

C. WESLEY.

Collyer's Supplement, Hy. 480.

CLOSING HYMN AT SALTERS' HALL.

BLEST be the dear, uniting love,
That will not let us part;
Our bodies may far off remove,
We still are one in heart.

Join'd in one Spirit to our Head,
Where he appoints we go;
And still in Jesus' footsteps tread,
And shew his praise below.

O may we ever walk in him!
And nothing know beside,
Nothing desire, nothing esteem,
But Jesus crucified!

Closer and closer let us cleave
To his belov'd embrace;
Expect his fulness to receive,
And grace to answer grace.

Partakers of the Saviour's grace,
The same in mind and heart,
Nor joy, nor grief, nor time, nor place,
Nor life, nor death, can part!

But let us hasten to the day,
Which shall our flesh restore,
When death shall all be done away,
And Christians part no more!

C. WESLEY.

Collyer's Supplement, Hy. 576.

THE END.

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